

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

PROFESSOR FLINDERS PETRIE has completely ruined one of the most interesting and well-worked of all our pulpit illustrations. In the second part of his quarterly called *Ancient Egypt* (Macmillan; 2s.), he has a note on 'Mummy Wheat'; and he tells us, without the slightest manifestation of remorse, that the notion that wheat found in mummy coffins has life in it, and will sprout when sown, is all a mistake.

How does he know that it is a mistake? Well, he has tried it. First of all, however, he says that we should scarcely expect wheat which has lain for hundreds or even thousands of years to retain vitality. Modern wheat dies within a few years. 'Even three or four years will kill a large number of wheat grains, and ten or twelve years leaves scarcely any alive.' But he has tried it.

He tried it five-and-twenty years ago. 'When I was at Hawara in the Fayum, twenty-five years ago, I found a great store of corn. It was only late Roman in date; a period from which a large quantity of complex organic matter usually remains, enough to putrefy when wetted. It was not therefore nearly so likely to be sterilised as wheat from earlier ages. There was a large amount, many bushels, so that the oxygen would not act so much on the middle of such a mass as on a small quantity. I took the fullest and

finest grains, and planted them next day, so that there should be no time for subsequent changes by exposure. I planted the seeds in rows, in every degree of moisture, from soft mud to merely damp earth, in a sheltered place by a canal. Every possible chance was thus in their favour. There was not a trace of sprouting; and in two or three weeks merely spots of brown decay stained the earth.'

How then did the belief arise? Professor Flinders PETRIE makes several suggestions to account for it. Perhaps it arose at the very first in this way. Some unopened coffins were once presented by Ishmail Pasha 'to a great personage.' They were brought to England. On being opened some grains of wheat were found inside them. The grains were planted. They grew. They bore seed. Every astonished person saw a crop of mummy wheat with his own eyes. But before the coffins left Egypt they lay for some time in stables, with fresh modern corn running all over them.

Have not tourists in Egypt, however, bought mummy wheat and taken it home and sowed it, and again with their own eyes have they not seen it spring and grow up? There could be no mistake about it, because they bought it in sealed brown pots, just as they had been found in some

coffin. The tourist did not know, says Professor PETRIE, that pots are cheap and easily sealed, and that in Egypt there is a nice flourishing trade in them.

Perhaps there is another source of error. Professor Flinders PETRIE is very tender with it. But he thinks it just possible that when a great man returns from his visit to Egypt with some corn, gives an interesting account of the possibilities to his gardener, and hands over the seeds to be planted with the greatest care and every advantage in the greenhouse, 'it would require a stern moralist to deny him the satisfaction which he fondly anticipates.'

Finally Professor PETRIE thinks that it would be a serious matter for us if it were found to be a fact that mummy corn after a thousand years or more of oblivion could bring forth the astonishing results it has been credited with. In all cases the crop raised from this wheat has been particularly rich, and the flour of the best quality. But within these years cultivation and selection have greatly improved the corn plant. At least that is the universal belief of agriculturists. If this mummy wheat yields such wonderful results, all our agricultural progress is a delusion. Professor PETRIE does not doubt that the wheat is good modern wheat, and the particularly fine crop is due to the care which has been given to the rearing of it.

The Schweich Lectures for 1913 were delivered by F. Crawford BURKITT, M.A., D.D., Norrisian Professor of Divinity in the University of Cambridge and Fellow of the British Academy. Their topic was *Jewish and Christian Apocalypses* (Oxford University Press; 3s. net).

The best known of the Apocalypses is the Book of Enoch. And the Book of Enoch is best known because it is quoted in the Epistle of St. Jude. 'Wandering Stars,' says Jude, 'to these Enoch

also, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him."

That this is a quotation from the Book of Enoch cannot be gainsaid. As a matter of fact, the words quoted are the last sentence of the opening paragraph of the Book. It is no mere illustration, no coincidence of ideas. 'Enoch' is quoted by name as inspired prophecy.

Now this fact has given the Church's attitude to the Epistle of St. Jude a curious history. Jerome tells us that in his day, inasmuch as a testimony is quoted from Enoch, an apocryphal Book, the Epistle is rejected by most. And suspicion, if not rejection, has pursued it down to our own day. Distinguished scholars, moved at least partly by the same fact, have placed the Epistle in the second century A.D., and have questioned the right of the author to call himself the brother of James.

Professor BURKITT points out that the argument is all the other way. The one thing quite certain about the early Christians is that they were enthusiasts; those who joined them joined because they were enthusiasts, and the first expressions of their hopes and fears were unrestrained and sometimes crude. The early Christians were 'full of new wine.' We are more likely to find bad literary and historical criticism in an 'early' Christian document than in a 'late' one: 'moderation' is likely to be the mark of the second generation rather than the first. And it is more likely that the Epistle of St. Jude belongs to the first century than to the second just for the very reason that it quotes as inspired prophecy the uncanonical Book of Enoch.

But the Book of Enoch ought to have a deeper

interest for us than that which comes from the quotation in the Epistle of St. Jude. For, says Professor BURKITT, it is only when we study Matthew, Mark, and Luke against the background of the Book of Enoch that we see them in their true perspective. He even declares that the best known sayings of Jesus appear in their true light only 'if regarded as *Midrash* upon words and concepts taken from Enoch, words and concepts that were familiar to those who heard the Prophet of Galilee, though now they may have been forgotten by Jew and Christian alike.'

Take the saying about the Unclean Spirit reported in Mt 12⁴³⁻⁴⁵ and Lk 11²⁴⁻²⁶. 'The unclean spirit,' said Jesus, 'when it is gone out of the man passes through waterless places, seeking rest and finding none; then it says, "To my house I will return from whence I came forth," and on coming finds it swept and garnished. Then it goes and takes with it seven others worse than itself, and they enter and dwell there—and the last state of that man becomes worse than the first.' Matthew (12⁴⁴) adds that the house was empty, as well as swept and garnished, and this addition receives most of the weight when the parable is explained in the pulpit. But Professor BURKITT doubts if it is more than a gloss added by the author of the first Gospel to bring out the sense.

In any case he is sure that the notion is altogether wrong which takes the parable as conveying information about 'the natural history of demons and demoniacs.' Jesus gives no information at all. He simply assumes the then popular belief about demoniacs and the cause of their affliction. Now that belief is set forth in the fifteenth chapter of Enoch. There we are told that the demons are the progeny of the heavenly sons of God and the earthly daughters of men. They are 'spirit' like their fathers, but they cannot rise far from the surface of the earth, the home of their mothers, and they are evil, 'oppressive, destroying, attacking, wrestling, casting men upon the ground,

making them run mad, spirits that can eat nothing but fast all the time and thirst and dash themselves about. And these attack the sons of men and women, because they have come forth from them.'

Our Lord gives no information of this kind. He simply assumes this doctrine, using it as a vehicle for the truth He wishes to teach. Professor BURKITT does not suggest that the passage in Enoch was present to the mind of Christ. But he does suggest that it lay behind the scene described as familiar imagery, just as the vision of Daniel lay behind the passages that speak about the Son of Man coming with the clouds of heaven.

The sensation caused by *Foundations* was not so great as the sensation caused by *Lux Mundi*, and the sensation caused by *Lux Mundi* was not so great as the sensation caused by *Essays and Reviews*. There is progress, at least in panic. There is also progress in consideration. The 'Essayists' wrote and died; the editor of *Lux Mundi* lived to become Bishop of Oxford and to astonish the world with an orthodox 'Open Letter'; the editor of *Foundations* has at once endeavoured to satisfy troubled consciences by issuing *Restatement and Reunion* (Macmillan; 2s. 6d. net).

Mr. STREETER endeavours to set troubled consciences at rest by showing that the things which disturb them in *Foundations* are theological things. And theology does not matter. 'The centre of gravity in Christianity,' he says, 'does not lie in theology.' At the best it represents but one aspect of the life of the soul. And the great majority of men have to set that aspect aside. Only the few can ever be theologians; Christianity is for the many. Why should *Foundations* trouble us? 'It was not with regret, but with exultation, that the words were spoken, "I thank thee, Father, that thou hast hidden these things from the wise and understanding, and hast revealed them unto babes."

The editor of *Foundations* rejoices to repeat these words. With these words in his mind he resolved to present 'the essential elements of the Christian message in such a way as to render it independent of all those subtleties of historical criticism or metaphysics, the hazardous and conjectural nature of which are best known to those who have most closely studied them.' He found that he could do this in six sentences. Six main ideas, he found, contain the essence of the Christian message. Each of these ideas is infinitely expansive in its practical application. But each is so ineffably simple that it can be set forth in a single intelligible sentence.

The first idea is that Christianity is a disposition of the soul: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' and 'Thou shalt love thy neighbour as thyself.' The second is a course of action resulting from that: 'If any man would be my disciple, let him take up his cross, and follow me.' The third follows as a consequence: 'If any man will do his will, he shall know of the doctrine whether it be of God.' These three go together. They form a chain of effort—unfortunately not of accomplishment. So universally is the effort without accomplishment that on every hand the question is asked, 'Who is sufficient for these things?' The three sentences which remain tell us where the sufficiency comes from.

First, there is the promise of a response on the part of the Divine to such feeble efforts as we may make: 'Knock, and it shall be opened unto you'; 'My grace is sufficient for thee.' Next, there is the assurance that failure can be retrieved: 'For this my son was dead and is alive again; he was lost and is found.' And, lastly, there is the sure and certain hope that the end will be reached: 'This is the promise which he promised us, even life eternal.'

But Mr. STREETER is not content with six simple

sentences. He expands them into paragraphs, two of them into a good many paragraphs. In every case his purpose is to show that there is nothing in them which gives the wise and prudent an advantage over babes.

Manifestly that is so with the first. 'Love God; love thy neighbour'—there is no refinement of casuistry here, no intricacies of dogmatic definition, no elaboration of ceremonial ordinance. It is true that there has been progress and development since these words were spoken; but they have consisted only in men's seeing more clearly where to look for the manifestations of God—the Divine, the Ideal—and in their becoming more sensitive to new directions and particular instances in which the principle 'Love your neighbour' should be applied. This advance, however, depends less on the trained intellect of scientist, scholar, or philosopher, than on the instinct of the heart of those who have striven to follow Christ.

Of the second, 'Let him take up his cross, and follow me,' Mr. STREETER does not make much. The 'cross' is the daily trial and task of life. Did the followers of Christ seek out crosses once? It was unnecessary.

The trivial round, the common task,
Will furnish all we need to ask,
Room to deny ourselves, a road
To bring us daily nearer God.

The only question that can ever be asked is, How far? And the answer is, As far as He carried it who went before.

On these first two points and on the last two Mr. STREETER has little to say. He deliberately says little in order to give himself to the third and fourth points.

The third point is: 'If any man will do his will, he shall know of the doctrine whether it be of God.' Mr. STREETER dwells at greater length

on this point because he believes that it contains the essence of Christianity. Well, if this is the essence of Christianity, then Christianity is precisely that which Nietzsche detested. It is the religion of self-denial and suffering. For the will of God is done by suffering, especially by suffering innocently. It is a direct contradiction to the natural human instinct that pain hurts and is to be avoided. Pain is not to be run after. But it comes. And when it comes it has to be accepted. The cup of agony has to be drained, however bitter it may be, with the words, 'Not my will, but thine be done.'

How do we know that the will of God is to be done by suffering? We know because so Christ did it. His is the perfect life, and His life was the acceptance not of His own will, which would have given Him pleasure, but of the will of God, which sent Him to Gethsemane and Calvary. And if the life of Christ on earth was a life of suffering, then is the life of God in heaven a life of suffering also. For, says Mr. STREETER, 'if the life that Christ led is the highest life of all, it must somehow or other be the life which God leads; and if we want to picture to ourselves the life of God, we shall picture it to ourselves *not* as resembling the manner of the kings of the Gentiles, lording it in pomp and luxury, but rather as like the life of the Son of Man, who came not to be ministered unto but to minister, and to give his life a ransom for many.'

That is why we know of the doctrine if we do the will. Doctrine of any kind is known to be of God if it leads us to God, if it keeps us in touch with God. And that means, if it encourages us to say, 'Not as I will, but as thou wilt.' This is the universal testimony of sainthood. There may be in theology voices many and their sound most uncertain, 'but an appeal to the witness of the followers of Christ, to the *consensus sanctorum* of all the Churches and all the Ages, elicits an answer like the voice of a trumpet, and it gives no uncertain sound.'

Finding, following, keeping, struggling,
Is He sure to bless?
Angels, Martyrs, Prophets, Virgins
Answer, "Yes!"

It tells us that if we follow Christ we inevitably attain a freedom and a fullness of life hitherto not experienced; and that this is accompanied by an opening of the eyes, a quickening of the spiritual sense, a training of the moral "taste," or whatever one may choose to call it, which enables us to see by direct perfection that this *is* the highest and best life.'

With the fourth point Mr. STREETER enters a new atmosphere. Up to this point he has dwelt in the atmosphere of attainment. If we love God and our neighbour, if our love issues in a passion for service, and if in that service we shrink from no sacrifice, we shall find that we have obtained peace; and not only peace but also the knowledge of God, a direct intuitive knowledge of God and the things that belong to God. But there is that 'if.' Mr. STREETER sees that that 'if' is there. He sees that it is a big 'if.' He sees that it is altogether too big an 'if' for us, that 'the condition is one which we are in nowise able to fulfil.' The astonishing thing is that, seeing all that, he does not see that it turns the whole of what he has said upside down.

Does he see it? There is the least suspicion that he does. For he tries to pursue the same course of reasoning still. That 'if' being there, and being impassable, it is necessary, he says, that we should obtain assistance to get over it. What assistance do we obtain? Mr. STREETER does not seem to be quite sure. First, he says a change must come, and quotes the passage, 'Unless a man be born again, he cannot enter into the Kingdom of Heaven.' But immediately after he lets that go, and falls back on prayer, meditation, and work. These, he says, 'are the keys to unlock the gate, the gate that at first seems strait, that leadeth unto life.' And that he does not mean conversion here is evident since that is the point that follows.

Now it is, without any question, the teaching of our Lord, and it is the teaching as assuredly of all the Apostles, that conversion—call it what you will, and make it what you please—conversion comes first. Till that has taken place, none of all the things of which Mr. STREETER has been speaking can begin. Conversion is the recognition of the 'if.' It may be recognized early in life or late, the recognition may be followed by a crisis, or an imperceptible drawing to God. But it involves always the acceptance of God in Christ as the beginning of a new life. Then follow all the things which Mr. STREETER has put before it—love to God and man, the acceptance of the cross, the doing of the will of God and the knowledge of the doctrine. Then follow also prayer, meditation, work, and what else there may be to aid us to keep in the love of God; and finally the assurance of a life that is eternal.

Our Lord never dreamt of saying to any one who had not faced that 'if,' Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself—unless *in order to make him face it*. When that interesting Scribe came asking, 'What must I do?' He answered, 'Keep the commandments.' The Scribe answered, 'Who is my neighbour?' It was his attempt to get over the 'if.' Jesus showed him that he could not get over it in that way. He showed him that there was no way of getting over it on his present course of life. No one can keep the commandments, however clearly he sees the sum of them, by simply keeping them. He must lay all that method aside and try another. And the other method to try is to begin at the beginning, repenting, trusting, loving. He must enter the new life as a child—or, as in the inimitable figure, he must be born again.

Study-Travel in New Testament Lands.

By PROFESSOR ADOLF DEISSMANN, D.THEOL., D.D., BERLIN.

I.

Two visits to the East had greatly strengthened a conviction of mine, that in studying St. Paul far more than the usual amount of stress should be laid on the Eastern background of the Apostle's personality, and that literary knowledge of the East must be supplemented by travel. To this view I gave expression in my book on St. Paul¹; and it has fared with me as I might have expected. I have met with warm approval, especially from those who themselves know the East, and scornful repudiation, especially from those who obviously do not. The most valuable to me is the approval in principle of a man who, in the enthusiasm of his own great knowledge of Asia Minor gained by explorations extending over many years, objects to the shortness of my visits, though he fully recognizes the importance of the theory that guided me: I refer to Sir William M. Ramsay.²

¹ *Paulus*, Tübingen, 1911. (*St. Paul*, London, 1912.)

² *The Teaching of Paul in Terms of the Present Day*, second edition, London [1914], p. 447: 'But I am glad to

Greatly as I am pleased to have the approval, at least in principle, of this great pioneer scholar, I am no less astonished at the misconception underlying his detailed criticisms of my journeys. Sir W. M. Ramsay judges my travels by the explorer's standard,³ although I have always spoken of them as journeys for study purposes, never as explorations. Thus the proper point of view for considering the question is altogether shifted, and it is important for me therefore to go into the discussion in some detail. The gratitude and esteem I feel for Ramsay the traveller and Roman citizen would alone forbid me to ignore his criticism.

I have no intention to discuss here all the details of Ramsay's criticism. But all that I do not touch on here (the climate of Asia Minor, the zone of the olive-tree, the heights of places visited agree with him that geography is so important in Pauline study.)

³ For example, p. 443 f., where he uses the word 'exploring' more than once.

by St. Paul, etc.) will be fully dealt with elsewhere in a special publication. I hope there to be able to show that every single statement questioned by Ramsay in my *St. Paul* is well founded, and I shall also attempt a detailed justification of my historical estimate of St. Paul in general.¹ Here, however, I wish merely to raise the problem of study-travel itself, and to discuss briefly the objects, methods, and results of such travel.

The subject of my remarks is study-travel, not exploration. In other words, the purpose of the journey is first of all receptive, not productive. The journey is receptive in the sense that it enables us by personal observation to supplement and put life into all that we have learnt from the researches and explorations of others. Of course the journey should be and will be productive in the indirect sense owing to the abundance of new impressions that are absorbed and go to enrich a man's knowledge, experience, and powers when he has returned home. This will all stimulate, promote, and enliven his scientific output. But study-travel does not claim to be and cannot be productive in the other sense, as if its objects were to excavate, to carry out topographical and meteorological investigations, collect epigraphical material, and so on. Of course, every one who travels with an open eye and makes the most of the facilities afforded him may come in for various bits of new material, but that is a by-product. I have therefore, as I said, never ventured to speak of my journeys undertaken for purposes of study as if they were exploration. I am too well acquainted with the history of the 'exploration' of Asia Minor and Palestine to do that. I have always made it clear that the object of my journeys was to supplement my study of books by seeing things for myself—to gain knowledge which to me personally is beyond price.

The prerequisite of every such journey is a thorough study of the published original records of the New Testament countries and the literature of modern research in the East. Only thus can the object of the journey be attained by travellers to whom (since most of them are engaged in teach-

¹ It is a vast misunderstanding to consider, as Ramsay does, that my picture of St. Paul (especially my judgment of his letters and of his Greek) is a degradation of the Apostle. In my opinion the real greatness of the man's genius comes out all the more when he is viewed in contrast to the heights of ancient culture.

ing) speed is a necessary consideration.² As regards the original records and the modern literature, it generally happens that they are better understood and appreciated after one's return than before. The study of books is the preparation for the journey, but the journey in turn promotes the understanding of the literature. I gladly confess that a single hour on the Mount of Olives or on the Mons Silpius has done more to make me understand Jerusalem or Antioch than days spent in the study of maps and books, and that the view from the castle hill or from the 'prison of St. Paul,' with its unforgettable wealth of impressions, first revealed ancient Ephesus to me and enabled me at length really to study the monumental work of the Austrians³ on Ephesus with full profit. Similarly, of Sir William Ramsay's writings, those are now the most profitable to me which deal with things I have seen with my own eyes. Others may have no need to see things in this way; I have the need, and I know many people constituted like myself, who do not find their bearings historically until they begin to see things as a concrete image in space.

As regards the organization of New Testament study-travel there is still room for considerable discussion, since much experience has yet to be gathered. Of one thing I am perfectly sure: the starting-point of the Eastern tour proper must certainly not be Egypt or Palestine. Jerusalem must come at the end, as the last great goal. If you arrive in the Holy Land, the poorer country, fresh from the overwhelming wealth of observations you have made in Egypt, or if you are put ashore at Jaffa straight from the luxury of a big European steamer and are then hurled at Jerusalem on its most unfavourable side, you may easily deprive yourself of one of the greatest experiences it is possible to have. Jerusalem will constitute a climax of spiritual experience, a crowning vision, if you have first by some weeks of Eastern travel accustomed yourself to what is offensive and paltry about the East—when you have learnt to overlook that and have acquired the ability to give yourself up to high mystery of the Holy City undisturbed by Western prejudices.

² This applies not only to most German professors, but to all others who are not blessed with the 'sabbatical year' of the Americans.

³ *Forschungen in Ephesos*, vol. i., Wien, 1906; vol. ii., 1912.

Therefore the natural starting-point for the New Testament journey is the great gate leading from West to East—Constantinople with its rich abundance of noteworthy objects, either of the past or of the present, valuable not least to the student of Biblical and Christian antiquity. In the present situation of political affairs¹ Macedonia and Achaia (Philippi, Thessalonica, Berea, Athens, Corinth) would come next. From Smyrna one might then visit Ephesus and the valleys of the Maeander and the Lycus (Laodicea, Hierapolis, Colossæ), then the apocalyptic cities Thyatira and Pergamum, Sardes and Philadelphia, from which the Anatolian Railway to Galatia and Lycaonia could be easily reached. Angora and Iconium should be visited during this part of the journey, and also Antioch in Pisidia,² Lystra and Derbe. From Iconium the route would cross the Taurus to Cilicia and (in years to come by the Baghdad Railway) to Alexandretta; by the Beilan Pass to Antioch in Syria, and thence via Aleppo and Baalbec to Damascus, Galilee, Samaria, Jerusalem, and its environs.

These are the 'New Testament' stages of the journey, and for the most part they are Pauline.³ But of course a journey for New Testament study will not be so barbarously organized as to ignore the purely classical and medieval antiquities en route, nor will the traveller be so indifferent to the world as to shut his eyes to phenomena of the modern East. Thus the programme is enlarged on all sides, and the more varied the traveller's interests are the more he will feel his knowledge of the Sacred Book increased in the land of the Book.

As regards the practical management of such a journey there is the experience of years to draw upon, especially that gained by the German archaeological expeditions for study purposes in the South and East. On the tour to Asia Minor, Greece, the islands, and South Italy, admirably conducted in 1906 by Professor Friedrich von

¹ Ramsay (p. 441) reproaches me for not having visited Philippi. I greatly regret it myself. Whether a journey to Philippi would have been possible in the spring of 1909, when communication with Macedonia was made difficult for a long time by the military measures taken during the revolution, he does not say. Apart from this I was prevented by lack of time.

² It is also easy to extend the journey in the Lycus valley and go via Egerdir to Antioch, and thence to Konia.

³ In 1906 and 1909 I visited by far the greater number of these places, and certainly the most important of them. Ramsay reckons up the places where I have not been; how gladly would I make good this *δυστέρημα*!

Duhn for the Government of Baden, I became acquainted with the details of management, and saw how, by the strictest economy of time, by taking the fullest advantage of all the means of transport, by making the most careful preparations for each part of the journey, by enlisting the services of the best authorities residing on the spot as guides and demonstrators, it is possible to achieve great things in a relatively short time. This procedure was my model in 1909.⁴ Of course it makes considerable demands on the physical powers; frequently it means the renunciation of all ordinary conveniences; the nights are employed for covering great distances by ship; the days are lengthened by beginning early and shortening the rests; but then, if the traveller is prepared by long study at home,⁵ all this yields results so large and concentrated that one gladly puts up with a double portion of fatigue when the day demands.

This kind of travel will certainly not suit everybody. An Italian archaeologist who joined us in 1906 had been warned by his countrymen against doing so because the Germans conduct their study-tours with the speed and all the hardships of military manœuvres on a field-day. That is not a bad description, but my heart beats higher when I think of my field-days in the Neckar valley near Tübingen, our hardships in the flooded plain of the Maeander and on the Mons Silpius near Antioch, or our adventures on the Lycus valley. Our Italian friend, moreover, soon became accustomed to 'active service.'

That Ramsay should find fault with the arrangements adopted for these journeys, and should call the most hurried American tourist 'leisurely' in comparison with me,⁶ is astonishing in more than one respect. I had always thought that the energetic and, as it seemed to me, exemplary 'hustle' associated with American initiative⁷ was largely an inheritance with the blood from Scottish

⁴ Ramsay is therefore not justified in representing my procedure as a special method of my own. I have only made use of the experience accumulated by approved specialists during the last half-century.

⁵ This must be insisted on again and again; and I think that I was not altogether unprepared when, at the age of forty, I visited the East for the first time.

⁶ P. 444.

⁷ I have a number of young American friends who have done their New Testament tour on exactly this plan, with great profit to themselves.

ancestry. Moreover, on Christmas Eve, 1908, though doubtless more important matters have driven it from his recollection, I had the wished-for opportunity of discussing with Sir William himself, who was then my guest, the plan of the second journey which I was to begin in February 1909; and I cannot remember even the hint of a warning from him against the speed with which I proposed to travel. And it was Ramsay whose authority induced me to give up a portion of the route (from Konia viâ Gulek Boghaz, the Cilician Gates, to Tarsus) which I had planned for March. After long correspondence with experts at Constantinople and Konia, it was his letter (Aberdeen, 2nd February 1909) that decided me:

'The enclosed cards of introduction should be useful to you in Tarsus and Mersina its harbour. As the weather is often very cold and wet or snowy in the Cilician Gates and on the Plateau, I would venture to suggest that you should take that part of your journey last. If you are going to Egypt,¹ it is far more enjoyable there in March, while in April the heat is often great and the north winds have not then begun to blow. In March Konia and that region are most uninviting, and the country is often literally untraversable except where there is a railway.'

Ramsay's expectation was not fulfilled: 'at Konia and its neighbourhood we had glorious spring weather, but I could not then change our plans for the journey, so that I did not visit Lystra and Derbe, nor Antioch in Pisidia, but went by rail from Afium Kara Hissar to Smyrna, and from there by sea to Mersina, where, as also at Tarsus, Ramsay had kindly given me introductions. On 18th March 1909, while I was on the steamer, I wrote to him at Aberdeen. Surely I am entitled to think it strange, after this personal consultation with Ramsay in 1908 and 1909, that he should in 1913 object² to my choosing the sea-route viâ Mersina instead of the land-route from Konia to Tarsus.'

The complete itinerary of the Asiatic part of my second journey which Ramsay tries to reconstruct in order to prove the undue haste with which I travelled, is in some main particulars entirely wrong.

¹ I could not, however, put Egypt first and Asia Minor last, for the reason already given above.

² P. 443.

This is really rather comic. We ponder over the itinerary of St. Paul and try by taking much thought to make the fragmentary authorities yield up the secret, but how often do they remain silent, and we cannot get beyond our dotted lines on the map, which are often merely imaginary. And now the leading authority on ancient Asia Minor, one who has devoted his best powers to the itinerary of St. Paul, indulges in the satiric sport of reconstructing the itinerary of a living person, one of his own humble colleagues. When a postcard would have sufficed to discover the whole trivial truth, Ramsay makes ironical calculations—simply to show how completely he misses the mark in a matter where I am able to check him absolutely to the hour. In spite of this failure I should never be so irreverent as to draw thence conclusions as to the accuracy of his critical acumen in general; I have always defended Ramsay's common sense as a Biblical scholar against the over-subtle dialectic of German writers. But I cannot help thinking that with somewhat more calm and with the employment of the *φιλανθρωπία* which he abundantly possesses, Ramsay might have done better in this instance. The grateful respect I bear to the eminent Hadji Baba, whose merits are so many, compels me to put right a matter which in itself is of no importance whatever.

Ramsay calls my two tours of 1906 and 1909 'the two train journeys.'³ As a matter of fact, of the $57 + 66 = 123$ days that I was travelling from Constantinople to Genoa (1906) and from Constantinople to Marseilles (1909), even if I add together all the quarters and eighths of days that I spent on the railway, altogether only 15 days went in getting about by train.⁴ Is it really possible to speak then of two 'train journeys'?

The first 25 days of March on my second journey (1909) are so reconstructed by Ramsay⁵ that he says: 'of 26 (!) days only 10 are free from trains and steamers.' As a matter of fact, reckoning the day from sunrise to sunset, I spent by the most liberal computation 10 days on the railway and on shipboard, and this left me with 15 days at my disposal. It is easy to see how Ramsay

³ P. 4.

⁴ Add to this 11½ days and 25 nights at sea, and 12 days of driving, riding, and walking; the rest spent in quiet study mostly on foot at the places themselves (84½ days).

⁵ P. 443 f.

arrives at his wrong statements: for example, he puts down in the catalogue of my sins a whole day (16th March) for the embarkation (of 4 [four] persons) for Cilicia, whereas in reality the whole of the 16th March was available for seeing Smyrna, and the embarkation took place after sunset, in half an hour. Again, he puts down the 24th March for the journey to Alexandretta, whereas in reality, making the most of the night according to the German method, I went on board at Mersina on the evening of 22nd March and landed at Alexandretta at 7 a.m. on the 23rd. So too he reckons the railway journey from Mersina to Tarsus and back, which I did twice, as two days spent in trains, whereas the four journeys over a distance

of 41 kilometres (not quite 25 miles)—about the same as from Gourock to Glasgow, a little more than from Gravesend to London—might be estimated together at about $\frac{1}{2}$ day.

The correction of Ramsay's reconstruction of my itinerary is less important, however, in my eyes than another question, to which I have now arrived: the question of the means of transport. This is bound to come into the discussion of a New Testament study-journey. Two questions especially suggest themselves: why the steamer and railway have to be seriously considered at all, and what results for the purposes of the journey are to be expected from the days spent on ship-board and in trains?

The Great Text Commentary.

THE GREAT TEXTS OF ROMANS.

ROMANS XV. 13.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

1. LANGUAGE seems inadequate to set forth all that God is to believing souls. The Apostle piles epithet upon epithet so as to express the thoughts which well up in his mind. In a previous verse he speaks of God as the God of patience, and as the God of comfort, and now he calls Him the God of hope. With such conceptions of God and His attitude toward His children it is not surprising that he should sketch the Christian experience in glowing colours and dwell upon its radiance, its riches, its glorious consummation.

2. Hope is not only one of the joys, but, in our present condition, it is the highest joy of all. And it is so because it bursts the barriers of the present existence, overleaps time's boundaries, clasps eternity in its hands, and crowns this life, though imperfectly, with the diadem of everlasting salvation. It imports into the Christian's life on earth the earnest, at least, of endless joys. Hence we are said to be 'saved by hope,' as if by the dawn of hope salvation were achieved in its completeness; and hence also hope is described as an 'anchor sure and steadfast, which enters into that within the veil,' fastening its flukes in heaven,

which is then in as close proximity to the Christian as the anchor fixed on the shore is to the boat to which the rope is bound. To him who has this hope, life in this world is uniformly joyful, though it be strewn with superficial sorrows; for it carries on its surface the luminous reflexion of the glorious endless life, as the ocean receives from the full-orbed moon the broad band of silvery light. To him who has this hope, the termination of his present existence is not a point of sadness in the prospect, but a welcome bridge that touches both worlds, conveying from joy to joy, and from glory to glory.

We have then for our subject our hope in Christ, and we shall consider:

(i.) Its source; (ii.) the means by which it is produced; and (iii.) the purposes which it subserves in Christian life.

I.

THE SOURCE.

1. 'The God of hope.' This new name for God is very characteristic of the Christian Dispensation. In the Old Dispensation, it was the God of history, He who had wrought wonders in Egypt and the Red Sea, He who had led His people like a flock through the waste howling wilderness, the God of their progenitors Abraham, Isaac, and Jacob,

who was proclaimed to Israel by prophet and psalmist. But the New Dispensation, while it does not disregard the former days with their foregleams of what was to come, fixes its gaze upon what lies before. It is a gospel, not of tradition or inheritance, but of hope with a horizon wider and more splendid than any which had disclosed itself to ancient seer. This was part of the gospel's great gift to the world. It is true that hope is a sentiment deeply implanted in the human breast, and that occasionally it found expression in some religious rite, or philosophical speculation in the heathen and pagan world. But it was only a flash out of surrounding darkness, and soon went out because men knew not God, the Father of our Lord and Saviour Jesus Christ.

The title, the God of Hope, would not be entirely strange to the Roman Christians. In the days before they knew Christ they worshipped, among other false divinities, the goddess of Hope. In Rome many temples were erected to this goddess, and Livy, the Roman historian, records a striking fact which is suggestive of the insecurity and vanity of the hope of the heathen world. He tells us that on one occasion the temple of the goddess of Hope was struck by lightning, and again that it was burned with fire. They who once worshipped at the shrine of the false goddess have now found the true God of Hope.¹

2. The hope which St. Paul desired for his readers was a living hope (as St. Peter describes it), to which they had been begotten by the resurrection of Jesus Christ from the dead. What it must have been in its first coming to those who hitherto knew of no life but that which was being wasted in frivolity and vanity, and which would so soon end in a darkness none had penetrated, it is not possible for us to picture even dimly. We have some glimpses, as, for example, in Plato's wonderful Dialogues, of the way in which the most profound thinkers among the Greeks were exercised on the possibilities of another life, but how far these extended among the less cultured classes in paganism we do not know. At least, however, it must be said that in their speculations, if they had them at all, there was nothing beyond the vaguest dream. They trod the weary path of life, and to numbers of them it must indeed have been sad and weary. They were born, they married and gave in marriage, they toiled or they fought as their lot was, they had their occasional gleam of passing brightness in the public games, they amassed fortunes or they lost them, they were

¹ J. E. Compton.

elated by their country's successes or perhaps panic-stricken by its defeats—and the end! While in the higher civilization of the ancient world there were these occasional flashes, the lower nations and races even to the present time were and are without hope.

A message comes from a friend lately returned from Africa. 'The more I think about it, the more I begin to feel how little a part hope of any kind plays in the life of the people among whom I have been working. They are without hope and without God.' His words recall a gloomy forenoon drive this summer in a Scottish valley when the hills were like black-hooded monsters with an inky sky surrounding them, and he wondered, 'Shall we get home before the storm?' We dared not hope for sunshine. Another day we climbed to where these very hills could be seen in the distance. Why was that patch of yellow corn on the hill-side so bewitching? Why were the hills in front of us so restful and so bright, with their green velvet knolls slipping into each other's arms, and kissing each other like wavelets on the sea? Why was that red-leaved tree towering above its green and yellow neighbours like a flag of victory? It was because the sun had risen; and with him hope had sprung up in nature and in our hearts. Over the greater part of Africa the Sun has not yet risen.²

3. Some in sheer despondence are asking the strange question, 'Is life worth living?' And those who ask this dismal question are not persons upon whom poverty, sickness, hard work, the infirmities of age, and other ills of life press heavily. It is not only, nor chiefly, the man who scarcely knows how to get bread to eat, nor the man who has long been tormented with disease, nor the man who has to toil like a slave, literally earning his bread in the sweat of his brow, nor the man who is burdened with the weight of many years; it is not only nor chiefly these, or such as these, who are in so despairing a condition. No; the question, 'Is life worth living?' is asked by the rich, by the healthy, by the people who have abundance of leisure, and, saddest of all, it is asked by young people. And it betrays a very unwholesome state of mind.

In God, as revealed to us by Jesus Christ, is our hope. The beliefs and the experience which produce hope all centre in Him. 'Our spiritual raiment,' as Spurgeon beautifully puts it, 'is never homespun.' It is God who has begotten us again to a living hope, and whenever the heart turns to Him in humble faith, this hope begins to move and operate within the soul. And the stronger the faith, the more fervent is the hope.

² Mrs. A. R. Simpson, *These Three*, 26.

There are some matches which can only be kindled on one kind of surface. We may rub them on an unsuitable surface through a very long day, and no spark will be evoked. The fine effective flame of hope can only be kindled upon one surface. The human must come in contact with the divine. Where else can the holy fire be kindled? A mother is in despair about her son. His face is set in the ways of vice, and his imagination is being led captive by the devil. How shall I quicken the mother's hope, the hope which is so fruitful in loving devices? I will tell her that it is a long lane that has never a turning. I will tell her that the fiercest fire burns itself out at last. But these worldly proverbs awaken no fervent response. The depression remains heavy and cold. The match does not strike. I must lead her to 'the God of Hope.' A brother is discouraged because of his moral and spiritual bondage. How shall I kindle his hope? I will point out to him the lofty ideal, and let the dazzling splendour of the supreme heights break upon his gaze. But the ideal only emphasizes and confirms his pessimism. I will then turn his eyes upon inferior men, and point out to him men who are more demoralized than himself. But the vision of the inferior is only creative of self-conceit. A fine efficient hope is not yet born. The match does not strike. I must lead him to 'the God of Hope.' It is in God that assurance is born, and a fruitful optimism sustained. We must get our fire at the divine altar.¹

II.

THE MEANS.

Christian hope is to be attained through joy and peace in believing and in the power of the Holy Ghost.

1. Hope is the outcome of the life of faith. Joy and peace spring up in the soul as the result of simple trust in the Lord Jesus Christ, and so instead of self-introspection or despondency arising out of comparative failure, or absorption in the life-conflict, the soul looks forward and hope becomes a dominant emotion. The heart is at leisure from itself, its poor struggles and attainments, and can live in the region of the unseen and its infinite possibilities. This is the way in which Christian experience, in contrast to the experience of the worldly and selfish, produces a living hope, feeding it day by day. This joy and peace, the pleasures of faith, from their very nature, raise the soul above itself, and enable it to yield itself without fear or distraction to the influence of hope. The joy is not restricted to what is already possessed in Christ, the peace is not bound within the narrow limits of the seen and temporal; on the contrary, the soul is constrained to expand its wings and to anticipate the

¹ J. H. Jowett, *Brooks by the Traveller's Way*, 35.

'much more' which the future promises to those whose faith is fixed on Him who has the keys of Hades and of Death.

He might have set the apple on the bough

Without the rose-white coronal of May;
The corn in rows, the clusters on the vine,
Without the season's alchemy divine—

But it was not His way.

He might have stood the cedars on the hills,

The strong night watchmen by the sounding sea,
Without the tardy growth from slender spires,
To the crowned heads against the sunset fires—

But other plans had He.

He might have placed His children on a height,

Strong men for God, His mission to fulfil,
Without the upward climb, the baffled flight—
The halting step slow mounting toward the light—

But such was not His will.

It pleased Him that in nature, or in grace,

Seed-germ, or soul, toward Him should all things grow,
Reaching, aspiring, from beginnings small,
Till the sweet day when Christ is all in all,

And we His will shall know!

2. The Christian hope is nurtured in the power of the Holy Ghost. The Scripture compares the ministry of this presence to the influence of a wind, an atmosphere, a breathing.

(1) *It is quickening.*—Like the air of the spring-time. Buried or sleeping powers awake and bud, and clothe themselves in grace and beauty. I become conscious of new and increased capacities, new powers of love and faith, and spiritual discernment. 'In Christ shall all be made alive.' 'The last Adam was made a quickening spirit.'

(2) *It is bracing.*—How easy it is to make long journeys in fine, bracing air! Five miles in the city wearies one more than twenty miles in the Lake District. The Holy Spirit breathes through the life a bracing, invigorating influence. My powers are at their best. I am able to persist, able to endure. 'They shall walk and not faint.'

(3) *It is revealing.*—It is the clean, clear air that unveils the panoramas. When the Holy Spirit possesses me I 'see visions,' I 'grow in knowledge.' 'He shall lead you into all truth.'

These are some of the ministries which are implied in the gift of the Holy Ghost. They are the primary requisites in the production of an optimist.

In Equatorial Africa one great lake is fed from mountains by waters that never fail, and through obscure channels; another lake receives its bounteous stores of water, and out

of this flows the Nile, and the rich green valleys of Egypt are created by its gifts. The fulness of the believer's joy is fed from beyond the hills, and joy replenishes hope, and from this abounding virtue the believer's own soul is enriched, and he becomes a benefactor of the world.¹

III.

THE USES.

Every emotion of which our human nature is susceptible, every motive which through them plays upon our life, is utilized by the religion of Christ to the highest ends. The Churches, indeed, in their attempt to embody the gospel, have run into hurtful extremes, and have brought pressure to bear upon the human heart in a way which has been most pernicious. For example, the Roman Church has appealed too much to the feeling of fear, and has done so not in the interests of true religion but so as to maintain ascendancy over its votaries and secure implicit obedience. Others, like the Pietists of Germany and France, resolved all emotions into that of love, ignoring the rest, and so producing a weak sentimentalism in which the more vigorous virtues grew sickly and perished. But the religion of Christ recognizes every emotion and engages them all in the promotion of piety, and for the progress of the gospel.

1. *Hope encourages and comforts the soul amidst the sorrows of life.* How much do we all owe to hope! It is the mainspring and stay of life, from infancy to old age. The little child is inspired by it, and forgets a thousand troubles by the hope of some promised though, it may be, distant good. It makes tolerable, and even light and joyous, many a drudging bitter task, and carries him forward through a sea of difficulties to success and distinction and happiness. Manhood, likewise, with all its cares and energies, feels the magic power of hope, and often when scheme after scheme has failed, and every well-planned effort has ended in disappointment, the bright star of hope leads him forward to ultimate, and more than before expected, blessing. And old age, worn and weary, is sustained and cheered by the same inspiring cause. 'The righteous has hope in his death.' A future, glorious beyond conception, lies before him, and he rejoices in a hope full of immortality.

She was a hardened optimist, and because of her cheerful courage she appeared to many like a favourite of fortune

on whom good things regularly fell. Fortunate indeed she was, but chiefly in her power of discovering a soul of good in things evil. Hope in her view is—

The paramount duty that Heaven lays
For its own honour on man's suffering heart.

Yet I must let it be seen that she had her full share of hardships and was abundantly acquainted with grief. Moods of despondency came to her as truly as to others, and she did not hesitate to express them. . . . But she was not absorbed or misled by them. She went straight on. . . . She put her mind elsewhere than in her moods, and these soon took their suitable place. To duty she gave herself gladly, counting it the voice of a friend, and in its exhilarating companionship she found a way through even physical ills. Her 'radiance' was therefore no product of ignorance, but of a deeper insight into things human and divine. She often quoted some lines of Emerson's which will describe her own mood of meeting good and ill; only she understood them as expressing no mere Stoicism but the Christian joyous acceptance of a complex and hallowed world :

Let me go where'er I will,
I hear a sky-born music still,
It sounds from all things old,
It sounds from all things young;
From all that's fair, from all that's foul,
Peals out a cheerful song.
It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard;
But in the darkest, meanest things,
There alway, alway, something sings.²

2. *Christian hope nourishes true piety.* This it does in two ways—by purifying the heart, and by stimulating the pursuit of holiness. When the sun is left free to shine it purifies the filth, dries up the marshes and the stagnant pools, and changes the very nature of the soil on which it beams; so that, as Ruskin says, the clay and sand and soot that may be found everywhere on the outskirts of our manufacturing towns, the sun, if it has only time enough, will so transform, as that the clay becomes the sapphire, and the sand becomes the opal, and the soot becomes the diamond. Thus hope illuminating the soul with the vision of things to come, and filling it with a desire for their realization, destroys the corrupt dispositions which lurk within by supplanting them.

3. *Christian hope is a powerful influence in the service of Christ.* How important it is, therefore, that we should 'abound in hope.' Those who work for Christ often feel that their efforts are useless and unavailing. But let them hope on and have faith in human nature; and that hope,

¹ T. G. Selby, *The Commonwealth of the Redeemed*, 91.

² George Herbert Palmer, *Alice Freeman Palmer*, 82.

shining through their efforts, may be the very means of saving some from sin and despair.

Christianity has a much more extended scale of colours than any other systems of belief have. It goes further down into blackness for the tints with which it paints man as he is, and further up into flashing glories of splendour for the gleaming hues with which it paints him as he may become. They move within narrow limits of neutral tints. The gospel alone does not try to minimize man's evil, because it is triumphantly confident of its power to turn all that evil into good.¹

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The Christian Message about Prayer.

BY THE REV. FREDERICK J. RAE, M.A., ABERDEEN.

AMONG the questions that are before our common Christianity to-day few are more urgent than that which concerns the subject of prayer. What is its place in the Christian life? Does it really achieve anything? Has it definite results? Can it be said to modify or change events or affect people? Why should we pray? and why is it urgent that we should pray?

Well, to begin with, there is, I think, a new attitude to prayer in our own generation. I will give you two proofs of that. One is the way in which the subject is haunting Christian minds. Prayer used to be regarded as a characteristic act of rather pietistic people, almost a monopoly of weak-kneed religion. But to-day it is dawning upon us that prayer is in reality the most strenuous act of the soul. And whenever Christian men get together in any intimacy, and begin to talk, they inevitably drift into the subject of prayer. Prayer-groups are springing up all over the country, meeting for definite intercession. A new belief in prayer is rising in the Church, and a new and eager sense of expectancy in connexion with it. The other evidence of this new attitude is fully as remarkable. It is the change in the *intellectual* or scientific world. The other day, a commission,

composed to a considerable extent of eminent doctors, presented a report on the subject of healing by suggestion. The report is interesting in many respects, but the most interesting feature of it is this, that the commission unanimously express their belief in the efficacy of prayer as among the healing agencies to be taken into account. Alongside this fact may be placed such utterances as those of Sir Oliver Lodge, that 'a child-like attitude in prayer is in harmony with science,' and that it may quite possibly be true that prayer is one among the 'directive forces' by which the world is governed. So that when one approaches this subject to-day it is in an atmosphere that is favourable to its discussion.

What, then, is the teaching of the Bible about prayer? There are two separate and well-defined statements to be made in answer to this question which may be said to condense the teaching of the Scriptures. I will deal with them in turn, but only slightly with the first, as it may almost be taken for granted. (1) That prayer is simply fellowship with God, a spiritual exercise; and (2) that prayer is a way of getting things done, a force by which the course of events may be modified,

results which will not happen (at least in this particular way) apart from prayer.

PRAYER AS RELIGION AT WORK.

Let us take first the truth that prayer is fellowship with God. It is the act of putting ourselves in His presence, and remaining there consciously, speaking to God in confession or petition or praise, listening to Him or simply adoring Him. It is the attitude in which we lift our life into the light of His countenance, and refer everything to Him.

Of course the Bible is full of prayer in this sense. The psalms are prayers of this kind. And in this sense prayer is a characteristic of all religions, of all the saints, and especially of our Lord. Now, of this kind of prayer it is only necessary at present to say one thing, but that is a very important thing, that it is the way to all moral and spiritual blessing. And for this reason. God is pressing in on us constantly with His gifts. And when we pray we are simply opening the door to let the stream of His divine power in. Bishop Phillips Brooks somewhere speaks of the life of God as like a tide of water that surges along a wall and is everywhere held back. It strives for an opening, and only here and there finds even a slight access to our human life. But once an opening is made the flood sweeps in. And prayer is the making of such an opening. It is for this reason that *faith* grows by prayer, for we come to know God better as we live in Him and let Him get access to our hearts. We get a hold of Him, and only in this way do we get a *firm* hold of Him. It is for the same reason that *moral strength* comes to us by prayer. There is only one way to deliverance from sin. You must rise into a region where sin dies out of itself, just as a person threatened with consumption is cured by living in the fresh air and sunshine, in which the hostile microbe cannot continue to exist. We reach purity of heart by 'living on the top story.' And once more, it is for the same reason that the impulse and courage for a life of service come to us in prayer. Those who are impelled to service from the outside, by a sense of duty *e.g.*, never reach the true spirit of service, or the highest kind of service, which comes from within, from a religious experience, from life in God.

PRAYER AS A DIRECTIVE FORCE.

But let us go on to the other statement about prayer, of which I shall need to say a great deal

more. Beyond question, prayer is continually spoken of in the Bible as a means of getting things done which would not be done without it, at least in the particular way. Prayer is a way of preventing evil and of effecting good, for others as well as for ourselves. It is, *e.g.*, a way of bringing healing to the sick, and therefore of saving life. It is a way of rescuing men and women from moral evil. It is a way of bringing light and salvation to others. In other words, it liberates forces of divine grace which would otherwise be locked up.

That is the general truth. But it is important to be particular here; and therefore it should be pointed out that there are two distinct forms of this general statement. (1) First of all this assertion about prayer holds of each soul separately. 'Ask, and it shall be given you. . . . Your heavenly Father will give good things to those that ask him.' You remember the parables of the Importunate Widow and the Friend at Midnight. You recall also our Lord's own habits. He prayed for Peter. He prayed His great intercessory prayer. And, finally, you will find the same thing to be true of St. Paul. There is nothing in the New Testament clearer than this. We have each of us in our hands a power for getting things *done*. (2) But there is a second form of this general truth. This power is specially promised to *concerted* prayer, to prayer that rises from a body of people. Jesus said: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' And in this same connexion (*i.e.* in connexion with prayer) He uttered His famous promise: 'For when two or three are gathered together in my name, there am I in the midst of them.' We know also that the great blessing of the new life, the gift of the Holy Spirit, came to a company of people who were praying for it; and we know that the early Church had this habit of corporate prayer, for when St. Peter was imprisoned we read that the Church prayed for his release 'without ceasing.' There is therefore a special power for getting things done in united prayer, when hearts are in real agreement.

That, then, is the clear teaching of the New Testament about prayer as a force for achieving results. It is very remarkable, and if it is true we have put into our hands a tremendous power. But there are many people who have difficulties

about it. And I am going to deal with some of these, not in order to argue the whole subject at length, but simply to tell you how the hardest difficulties have been met in my own mind.

(1) One form of perplexity that assails some people is this. If God has ordained everything, if it is His purpose that is being realized everywhere, how can we modify the course of events by praying? Well, the answer to that question is for practical purposes very simple. Put the matter in this way. Are we free to *act*? and to influence the course of events by acting? We all believe we are. We act on that belief a hundred times a day. But the plain truth is that *the same place exists for prayer as for action within the purpose of God*. If we freely modify circumstances by our actions, we have exactly the same freedom to modify them by our prayers. So far as God's decrees are concerned, the two things are in exactly the same position. Does this difficulty prevent us *acting*? Not in the least. Why then should it prevent us *praying*? I admit that the region in which we are free at all is a small region. But *within that region*, small or big, we are as free to pray, and to produce results by praying, as we are to act and to produce results by acting.

(2) The difficulty may appeal to us in another way, however. It may be said: 'Do not events happen according to the laws of nature? Is it not always cause and effect? Do not results flow from causes whatever prayers are offered? And if so, where does prayer come in? where is there room for it?' The answer to this also is very simple. Apart altogether from the fact that nature is no longer being regarded in the way it used to be as a fixed enclosed system of iron laws,—apart from that the Christian assertion about prayer is that it is a *cause*. It is one among the other causes that are followed by effects. So that when we speak of the course of events being modified by prayer, we mean that it is one of the causes that have to be taken into account. Take the case of a sick person. Among the causes that may lead to his recovery we may reckon the doctor, the nurse, the treatment, and medicine. But if the New Testament is right, we must add another—prayer. And if we neglect to use this force we may be depriving the patient of one of the healing agencies by which God may be able to act.

(3) Some other points may be added to make the Christian message clearer. Prayer in this

sense, *e.g.*, is simply a special case of what is common all over human life, co-operation between God and man. The harvest is one example of this, medical science is another. We put into God's hands a force which He can use to benefit others. I have heard this point illustrated by the situation in a campaign, where the general in the field draws upon the resources and the counsel of the war minister at home who has all the power of a great country at his back. Prayer is co-operation with God.

(4) Another point that deserves emphasis is that prayer is a way of getting the *will of God* done. It is not in any sense a means of winning something from God which He does not wish to give. I have asserted clearly that it is a force for achieving definite results in life. But what we want done is God's will always, and prayer is a power to be put into God's hands for Him to use in any way *He sees best*. This does not in the least make prayer any less necessary or any less a real force. Because if we withhold this agency from God we deprive Him of one way of getting His will done. We deprive Him of our co-operation which is necessary to Him. If the farmer did not do his part there would be no harvest. And if we deprive God of our co-operation in prayer, His will may possibly be done in other ways, but not in this way and through us. Our prayer would not be any the less needful as a force for getting things done, because it is God's will that is done through it. Prayer may well be, as Sir Oliver Lodge says, one of the 'directive forces' in the universe which in God's hands and for God's ends are used by Him. Prayer, therefore, is not a way of changing God. It is a way of allowing Him to do what He wishes to do and cannot do without prayer.

(5) But there is still a point to be explained in regard to this Christian message. You will notice that over and over again, as in our text, conditions are laid down without the fulfilment of which prayer is of little avail. 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' And again, prayer is to be 'in the name' of Jesus, and 'according to the will of God.' Undoubtedly these expressions have a damping effect on us. They seem to take back with one hand what is so freely promised in the great words of Jesus, 'Ask, and it shall be given you,' and elsewhere. But when you think of them in the light of what has been said, it is plain that

what they mean is this, that if prayer is a force for getting things done, a great deal depends on what the force is like, what is in it, what is behind it. If prayer is a power which we put into God's hands to use, a great deal of its result must depend on what is behind it. We can well understand that in God's hands prayer that rises from a heart entirely at one with Him may be of far more use to Him than prayer that rises from a heart that is not in a state of grace at all. There is a certain moral and spiritual fitness for prayer that must surely enter into the power of prevailing intercession.

So far as I know I have not omitted any of the essential points in stating the Christian message, except perhaps the practical difficulty of unanswered prayers. But that is a subject so large and important that I cannot treat it as an aside. But now, when we have the whole subject before us, let us really face what it means. If this great statement of the New Testament is true, if we are as free to pray as to act, if prayer is a real cause among the causes that produce results, if it is a real and necessary co-operation with God, if it is one of the ways by which His will is done, if it is a real force that may modify the course of events, then what a tremendous power we have in our hands. *Do we use it?* If this is the way of liberating the resources of God and directing them on persons and events, then a very great ministry is open to us. Do we use it? Do we believe in prayer? If these promises of Jesus mean anything, then we should look on prayer as the service best worth rendering to the world, far more worth rendering than anything we can *do*, or anything we can *give*. God can more easily dispense with our labour and our money than with our prayers. The thing is so big, so urgent, so staggering, so challenging, that

you cannot help asking how far the ordinary believing man has any conception of what God asks of us and makes possible for us. May I, as I close, make this more practical by putting the matter to the test. What, *e.g.*, are the prayers of the Church service really worth? are they meant? do people expect them to be followed by results? or again, how many people out of a congregation go to the weekly service for prayer? or to special prayer meetings held for a special object? That is to say, how many Christian people believe in corporate prayer, such as our Lord definitely made promises to, and practise it? or, to come to our personal habits, what amount of time do we spend in intercession of a definite kind? and how largely do we use the opportunity of prayer to bring certain persons or causes before God habitually? Do not let us evade the point of such questions by objecting that we are not heard for our much speaking. It is not a question of much speaking. It is the having in our hands a power of blessing others which we neglect, a way of co-operating with God which we decline. If we believe Jesus, there is a way by which we may obtain blessing for individuals. Do we use it? If Jesus is right, then the thing that is *urgent* for us is to pray, in this definite sense of asking for others what they need. *That* is what God cannot do without from us. And therefore I appeal to you to face the real situation. I am sure that great masses of religious people do not believe in prayer in the sense in which Jesus encouraged it. If we are to accept His words and act on them we must make time for prayer, we must test God in definite ways, we must seize or make opportunities for corporate prayer, we must put all that is best in us into our praying, we must live in God, and always and fervently we must join the disciples in their request: 'Lord, teach us to pray.'

Literature.

ROBERT BOYLE.

THE best short biography of the season has been written by Miss Flora Masson. It is the biography of *Robert Boyle* (Constable; 7s. 6d. net). Although the book begins with Robert Boyle's

father, the great Earl of Cork, and that in his youth, and describes his rise to greatness and the steady increase of his family and power; although it touches upon the great events in the history of this country, and especially of Ireland, from Elizabeth to Anne; although the domestic life

both of the great Earl and of his seventh son Robert is described with sufficient minuteness to make us well acquainted with the various members of the family, their marriages and their experiences; although each individual is made to stand out clearly from the rest till we feel that we should know them if we met them; and although Robert Boyle himself is made to pass before us in all the circumstances of his noble and learned life, yet the book is of moderate size; it may be read almost at a sitting, and certainly will often be read right through, as some novels are, before the reader can get to bed. For Miss Masson has the gift of style. She never weakens her impression by using two adjectives where one is enough. And she moves with magnificent ease through the whole public and private history of the remarkable man whose life she has now portrayed as it never was portrayed before.

MACAULAY.

The third volume has been published of the illustrated edition of *The History of England*, by Lord Macaulay (Macmillan; 10s. 6d. net).

As is the case with the volumes already issued, its most striking feature is the series of coloured illustrations which it contains. There are seven of them, all full-page plates and of the best workmanship, and all from famous paintings. Apparently the editor of this book has been denied access to no public gallery and to no private collection. Particularly effective is the reproduction of John Riley's portrait of Gilbert Burnet in the National Portrait Gallery.

Of other illustrations there are exactly one hundred and fifty. Many of them also are full-page and on plate paper. And when they are not, the fine surface and thick paper used for the book brings out all that can be brought out of them. Thus on pages 1294 and 1295 are the two sides of the great seal of William and Mary—clear cut and striking engravings. More battered is the great seal of James II., but again the engravings are faultless. It is impossible to overstate the advantage to the reader of these illustrations. They make Macaulay's History a new book.

LAW AND PUBLIC OPINION.

Professor A. V. Dicey's *The Relation between Law and Public Opinion in England* (Macmillan;

10s. 6d. net), although cast in the form of lectures, is a book of first-rate importance for education. Nowhere else will be found so clear a description of the necessity for legislation of first educating public opinion, the mistake of legislating much in advance of it. Nowhere else will it be seen so conclusively that public opinion is not always directly or visibly educated, but moves in cycles or waves, nay, is nearly as incalculable as the weather, though no doubt just as really subject to law and order. Nowhere else will it be impressed upon the average citizen so indelibly that 'many a little maks a mickle,' that the opinion of the obscurest voter tells in the great result, and even the attitude of him or her who (as yet) has no vote at all.

This is the second edition of the book. Dr. Dicey has written a new Introduction of ninety-four pages in order to bring his work up to date. That Introduction contains a bird's-eye view of the legislation of this century, and an estimate of its relation to the public opinion of the country, whether as educating that opinion or as being educated by it. And, more than that, the Introduction records the change that has come over public opinion where law and legislation do not influence it. This is what Professor Dicey says about Preaching:

'The language of Richard Baxter—

I preached as never sure to preach again,
And as a dying man to dying men—

describes the sincere purpose of the best and the most pious among the preachers of England up to the middle of the nineteenth century; but it hardly describes the attitude or the aim of the best and the most sincere preachers of to-day. This assertion does not imply any change of creed on the part of ministers of religion, still less does it point at any kind of dishonesty. My statement is merely the recognition of an admitted fact. Good and religious men now attach less importance to the teaching of religious dogma than to efforts which may place the poor in a position of at any rate comparative ease and comfort, and thus enable them to turn from exhausting labour to the appreciation of moral and religious truth. This is a change the existence whereof seems hardly deniable. It gives to the preachers of to-day a new interest in social reform; and, it may be added, the declining interest in the preaching of religious dogma in itself opens the minds of such

men to the importance of social improvement. But to speak quite fairly, this change produces some less laudable results. It disposes zealous reformers to underrate the immense amount of truth contained in the slow methods of improvement advocated by believers in individualism and *laissez faire*, and to overrate the benefits to be gained from energetic and authoritative socialism. The fervent though disinterested dogmatism of the pulpit may, moreover, in regard to social problems, be as rash and misleading as the rhetoric of the platform. It is specially apt to introduce into social conflicts the intolerable evil of "thinking fanatically," and therefore of acting fanatically. However this may be, the altered attitude of religious teachers in regard to social reform has, in common with the other changes of opinion on which I have insisted, added strength to the current of collectivism.'

THE WILDS OF MAORILAND.

If this is in time, it is to recommend for this year's holiday the Southern instead of the Swiss Alps. The distance is greater and so is the danger. But the sensation will be new and very keen, for besides the scenery, nowhere found in all the world besides, there are the natives, untouched by civilization if you penetrate far enough, and sufficiently uncertain in their moods and manners to keep life from becoming commonplace even for an hour. To these sensations may also be added the discovery of a new religion and its prophet—a discovery no longer to be made in the European Alps. 'On our drive from Waiotapu we had heard much of the strange behaviour of Rua the prophet, and we gleaned even more of his doings at the hospitable little station-house beyond Galatea, where we passed the night. Rua, so we learned, hated the white people, and had gathered from far and wide such of his people as would accept his cult at his great new *pa* of Maunga Pohatu, near the mountain of the same name, in the very heart of the Urewera, where he attended to their spiritual and temporal needs. Not all the Urewera people had accepted Rua's affirmation that he was the returned Messiah, or that Te Kooti, the remarkable Maori chief of the late 'sixties, was in reality the John the Baptist who had years before proclaimed this second coming. However, even if a few of the natives of the

Urewera country had held aloof, there had been important acquisitions from beyond its confines. Rich Maoris from Opotiki and Gisborne had sold their lands and placed the treasure in the sacred hands of the prophet; others had drawn their savings from the chartered banks and put them in Rua's bank, from which they were to receive—out of principal, be it known, alas!—an annual return of 20 per cent. Altogether the great man had gathered some four hundred or five hundred followers around him, over whom he exercised great influence, making them work hard in cultivating quite a large tract of country for the common interest, prohibiting them from smoking or touching alcohol, and making them follow with pharisaical regularity numerous religious observances. Nothing is so abhorrent to the Maori character as continuous regular work, and for this reason there had been occasional defections from the ranks of the faithful. However, the backsliders were few as compared with those who remained loyal to their chief, working without ceasing, so an ardent convert told us, to carve a new Jerusalem out of a primæval forest. There was naturally some trepidation among the scattered white settlers along the borders of the Urewera in regard to the banding together of the natives, lest the murderous raids of Te Kooti be repeated, but the feeling at Galatea was that the movement was peaceful and religious rather than aggressive.'

The story of his travels in *The Wilds of Maoriland* (Macmillan; 15s.) is told by Dr. James Mackintosh Bell with great enjoyment, evidently to himself first, and then certainly to us. And the book is illustrated in the most glorious way from photographs belonging to the New Zealand Tourist Department, and from sketches made by Mr. C. H. Eastlake, the latter being reproductions in colour.

WORK AND WEALTH.

Under the title of *Work and Wealth: A Human Valuation*, a book of great importance and of immediate value to the teacher and the preacher, has been written by Mr. J. A. Hobson, author of 'The Evolution of Modern Capitalism' and other well-known works (Macmillan; 8s. 6d. net).

The book has an ethical quite as much as an economical outlook. It has been written not merely, and not so much, to show how to be

wealthy as how to be wise, not so much to show how to make money as how to employ the gifts God has given us. The principles laid down by the author for the use of our talents are, first, 'that a sound economy conforms to the organic law of distribution, "from each according to his power, to each according to his needs"'; and, secondly, 'that, precisely so far as the current processes of economic distribution of work and of its product contravene this organic law, waste accrues and illfare displaces welfare.'

These principles, or that principle, for it is one, the author applies to many activities of life. Among the rest he takes the case of the study of dead languages, upon which he says: 'To possess money which you have not made still continues to be far more honorific than to make money. For money-making, unless it be by loot or gambling, involves addiction to a business life instead of the life of a leisured gentleman. So it comes to pass that studies are valued more highly as decorative accomplishments than as utilities. A man who can have afforded to expend long years in acquiring skill or knowledge which has no practical use, thereby announces most dramatically his possession, or his father's possession, of an income enabling him to lead the life of an independent gentleman. The scale of culture-values is largely directed by this consideration. Thus not only the choice of subjects but the mode of treatment in the education of the children of the well-to-do is, generally speaking, in inverse ratio to their presumed utility. The place of honour accorded to dead languages is, of course, the most patent example. Great as the merits of Greek and Latin may be for purposes of intellectual and emotional training, their predominance is not mainly determined by their merits, but by the traditional repute which has made them the chosen instruments for a parade of "useless" culture. Though some attempt is made in recent times to extract from the teaching of the "classics" the finer qualities of the "humanities" which they contain, this has involved a revolt against the pure "scholarship" which sought to exclude even such refined utilities and to confine the study of the classics to a graceful, skilful handling of linguistic forms and a purely superficial treatment of the thought and knowledge contained in the chosen literature. It is significant that even to-day "culture" primarily continues to imply knowledge of languages and

literature as accomplishments, and that, though mathematics and natural sciences enter more largely into the academic curriculum, they continue to rank lower as studies in the education of our wealthy classes.'

This occurs in the chapter on 'Sport, Culture, and Charity.' It is a chapter which should be read with care by teachers; it contains much to disturb the conscience and stimulate the will. But the whole book is at once stimulating and disturbing. We have a long way to go before these ideas are realized. Let us go some way to-day.

A CONSTRUCTIVE BASIS FOR THEOLOGY.

Jesus Christ was not a theologian. But theology was bound to come after Him. For the interpretation of life inevitably follows after the experience of life. Therefore, although theology is secondary and derivative compared with the primary religious experience of the individual, yet theology has as real and assured a place in religion as life itself; and the purpose of a great book, written by James Ten Broeke, Ph.D., Professor of Philosophy in McMaster University, Toronto, is to determine in a measure what the sphere, function, and problem of theology are in the religious life, and to find a constructive basis for theology in present thought. The title of the book is *A Constructive Basis for Theology* (Macmillan; 10s. net).

Any work on Theology must now relate itself to religious experience; and in the case of Christianity to the religious experience of Christ first of all. There are several steps to be taken, and they have to be taken in order. There are, first, the experience of Christ and His immediate teachings; there are, secondly, the numerous interpretations of the significance of Christ's experience and teachings; there is, thirdly, the embodiment of these doctrines in the life of the religious community; there is, fourthly, the primary religious experience of the individual as he responds to his religious environment; and there is, fifthly, the individual's own interpretation of his religious experience in the light of all that he knows, which may be sufficiently comprehensive in thought and in method to be a scientific theology in distinction from the implicit theology involved in every religious experience.

Accordingly, Professor Ten Broeke, as he moves

onward through the ages of the Church, steadily relates speculation to history, since the theology of each generation springs out of its intellectual, social, and religious life, which makes it necessary to view theological doctrines historically, and to regard theology as both general in the sense that it forms historically a continuous whole, and particular in the sense of being the theology of a given age or individual.

The book is divided into three parts. Part I. presents an outline of the chief movements in speculative thought preparatory to the rise of Christian theology and the general course of its development to the Reformation. Part II. shows how a new philosophy and a new theology sprang from the adoption of the principle of the Reformation. Part III. assumes that the theology of to-day should be the utterance of the religious consciousness which reflects the period in which we live, and endeavours to outline some of the contributions which modern sciences, especially psychology and philosophy, make to theology.

None of the great problems misses its elucidation, yet the book is not hard reading, for it is historical; and even when the doctrines of Kant, Hegel, Schleiermacher, or Ritschl are under discussion—and considerable space is given to these writers, because the author is convinced that they have made it necessary to go forward in the present to a new theology rather than back to the ancient conceptions of the Christian faith, while they give new life and strength to the essential Christian faith itself—even then there is no super-human effort required to follow the author, whose command both of his subject and of language to set it forth is commendable.

HENRY FORBES JULIAN.

*Memorials of Henry Forbes Julian, Member of the Institution of Mining and Metallurgy, joint author of *Cyaniding Gold and Silver Ores*, who perished in the *Titanic* Disaster.* Written and edited by his wife Hester Julian, author of *A Memoir of William Pengelly, F.R.S.* With Introductory Notices by the Rev. J. O. Bevan, M.A., F.G.S., F.S.A., and H. Livingstone Sulman, F.I.C., late President of the Institution of Mining and Metallurgy. Also Letters from the *Titanic* and the *Carpathia*, with portrait and plates (Griffin; 6s. net).

That is the whole title-page. The book is in perfect taste. And it is written with so natural a sincerity that on every page there is something of human interest, whatever the subject spoken about, whether cyaniding or sight-seeing or 'dying like a man.' The story of the foundering of the *Titanic* is told as a matter of history, but with what an undercurrent of painful surrender. It is this heart and will business that first makes history and then tells it; all else is not worth the name.

But Mrs. Julian would have made an acceptable biography even if she had not had this compelling interest behind, as she has done already, indeed, in the case of her father's biography. She describes her experiences in the great American cities with abundant humour and sometimes with inevitable regret. For the book is a religious book. All is 'as in the great Taskmaster's eye.' Her husband's devotion to science never cost him his religion. And when she writes of American wealth and luxury she sometimes finds sorrow and sighing break in upon the laughter.

'In New York, Chicago, and other congested centres, where men make haste to grow rich, the prevailing conditions seem to have swept aside many of the old barriers that used to impede the activities of wealth and to have prepared a soil unusually favourable for the rapid growth of plutocracy with the many evils that follow it. The prevalent habit of attaching undue importance to material conditions is greatly to be deplored. By not a few people in these great cities poverty seems to be regarded as the worst of evils, and a purely materialistic standard of progress is thus created. Outward success has apparently brought in its wake great spiritual dearth through the extinction of many potent elements in the higher life.'

On the vital and urgent question of armaments read *The War of Steel and Gold*, by Mr. Henry Noel Brailsford (Bell; 5s. net). It is no hackneyed newspaper résumé of what everybody knows already. It is the work of a man who has felt and lived; and who, seeing that this is the great question to be faced by the coming generation, has studied it through and through, and now writes originally and even startlingly upon it. The book must be read.

There are many books on Education, as Mr. F.

Clement C. Egerton, author of *The Future of Education*, says. But there is room for this book (Bell; 3s. 6d. net). It touches the problems that are exercising the minds of us all as only a sympathetic educational expert can touch them. One of these problems is Discipline. It is perhaps the most immediately interesting of them all. The author believes in Madame Montessori's ideas. 'Madame Montessori holds that occupation is a surer means to order and self-control than "discipline," in the usually accepted sense of the word, or punishment. She has tried her theory, and it works. What more can be said? It does work, and no occasion for the old-fashioned methods of preserving order ever presents itself.' The author insists strongly on the study of each separate child's individuality. Altogether the book is careful and discriminating, and should on no account be missed by those who have to do with the training of the young.

A short and very friendly *Memoir of the Very Reverend Professor Charteris, D.D., LL.D.*, has been written by the Rev. Kenneth D. M'Laren (A. & C. Black; 1s. net).

The Rev. G. Wauchope Stewart, B.D., has contributed a volume to the Guild Library of the Church of Scotland on *Music in the Church* (A. & C. Black; 1s. 6d. net). Mr. Stewart is an all-round scholar who has added to his general knowledge a special command of the history of music; and as his dearest affections are given to the study of Christianity, it would have been hard to find a better contributor: it will be hard to find a better monograph on the subject. No easy task was his. The range is very wide, the literature is often hard to master and too often vague and unsatisfactory. Yet Mr. Stewart has not confined himself to history; he has given us three practical chapters at the end of the volume, one on the Congregation, one on the Choir and the Organ, and one on the Present Condition and Prospects of Church Music in Scotland.

A volume of *Moral Extracts from Zoroastrian Books for the Use of Teachers in Schools* has been compiled by Mr. Jivanji Jamshedji Modi, B.A., Ph.D., and has been issued from the British India Press in Bombay. There is no man who is better acquainted with modern Parsism than Shams-ul-

Ulma Modi, whose intimate work is known to the readers of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS. In this volume he goes back to the sources and collects a vast number of precepts and prayers and translates them into unexceptionable English.

Under the title of *Know your own Mind*, Mr. W. Glover has issued a little book of practical psychology (Cambridge: At the University Press; 2s. net). The beginner in that fascinating and popular study will find it all he can desire for simplicity and reliability. The pastor and preacher will be greatly assisted to sureness of touch by knowing its contents.

Philosophy: What is it? Dr. F. B. Jevons, being asked the question by one of the branches of the Workers' Educational Association, answered it in a small volume with that title (Cambridge: At the University Press; 1s. 6d. net). The editors of the numerous cheap series of books, which are so prominent a feature of present-day publishing, will all be sorry that they did not secure this volume. For it is comprehensive and yet clear—just the book for the quick reader and the harassed student.

Mr. Stewart A. McDowall, M.A., has issued a new edition of his book on *Evolution and the Need of Atonement* (Cambridge: At the University Press; 4s. 6d. net). He has changed the book a good deal. Especially has he said more about the Atonement. He has added 'a considerable section' on original sin; and he has treated more fully the problem of pain. Scientifically the book is what it was; theologically it is very different and much more satisfactory.

Dr. Harris Lachlan MacNeill, Ph.D., Professor of New Testament Language and Literature in Brandon College, Manitoba, has contributed a volume to the 'Historical and Linguistic Studies related to the New Testament' of the University of Chicago. His subject is *The Christology of the Epistle to the Hebrews* (Cambridge University Press; 3s. net). The mastery of this work will be to the student of the New Testament a landmark in his life. Dr. MacNeill brings out the relation of the Christology of the Epistle to the developing Christology of the Primitive Church.

Sentences and Prayers introductory to Public Worship have been selected or prepared by Mr. F. Henry Blanchford and published by the Congregational Union at the Memorial Hall (1s. 6d. net). Blank pages are provided at the end for additional sentences and prayers, and for special services and festivals.

In *A Man's Reach* (Eaton & Mains; \$1.00 net) Mr. Charles Edward Locke describes some of the ideals of Christian character which appeal to him most forcibly. They include 'heroism in everyday life,' 'a cheerful countenance,' 'self-mastery,' 'reverence,' 'appreciation,' and 'getting along with folks.' It is as an optimist that Mr. Locke writes, but as a Christian optimist. He includes Christ in his scheme of life. He is very sure that apart from Christ very little can be done for character. The book is fresh and exhilarating as well as sane and workable.

A valuable and cheap physician is *Keeping Young and Well*, a book of advice on the care of the body, compiled by Mr. G. W. Bacon, F.R.G.S. (Fowler; 1s. net).

Dr. Augustus H. Strong, President Emeritus of the Rochester Theological Seminary, has published a volume of *Popular Lectures on the Books of the New Testament* (Griffith & Rowland; \$1.00). They are 'familiar and even colloquial'—we use his own appropriate words—and they are none the worse for that. Dr. Strong is always in touch with reality; what he says has life in it and begets life in others, not mental life only but also spiritual life. For he is never content to impart information; he is always on the watch for souls as one who has to give account.

There has been so much talk of undermining the foundation of Old Testament criticism by the discovery that the names of God in the Pentateuch are not to be relied on, that it was perhaps necessary for some really competent student of the Old Testament to examine the matter thoroughly and tell us how it stands. But we should think that Principal Skinner must have grudged the time required for the examination. He has done it, however, and done it once for all. It is not likely that those who read the book, which has now been published under the title of *The Divine Names in*

Genesis (Hodder & Stoughton; 6s.), will any longer seek their conservative salvation in Wiener or Dahse. Complicated as the subject is, Dr. Skinner has made the issues perfectly clear, and the conclusions he comes to are inevitable.

Professor Hugh Black, D.D., has published a selection of the sermons which he preached in the First Congregational Church of Montclair, New Jersey. The title, '*According to my Gospel*' (Hodder & Stoughton; 6s.), is the title of the first sermon in the volume, and it is more. It is a manifesto. Dr. Black always preaches a Gospel, and it is always Pauline. If Paul was not ashamed of the Cross, no more is he; wholly convinced he is that it is still the power of God to salvation. The sermons have no connexion but this, and they need none. There is variety, there is literary grace, there is conviction; but whatever else there is, there is always the lifting up of the Son of Man.

Messrs. Hodder & Stoughton have issued a revised edition of Dr. James Moffatt's new translation of *The New Testament* (6s. net). On its issue the book had an excellent reception, but nearly every reviewer wanted some alterations made. Dr. Moffatt has made some of the alterations suggested; and we may be sure that if he has not made them all it is not because he has not considered them. It is a wonderful achievement for one man. For, be it remembered, the translation is new; there is no revision; the very text is new from which it is made. The text is that of the late Baron von Soden. Another thing—it is an interpretation. Every translation is in some degree an interpretation; but Dr. Moffatt's is so idiomatically English that he is compelled to make up his mind upon the meaning of every sentence.

The Soul of Russia (Kingsgate Press; 5s. net) means the religion of Russia, and, under that title, Mr. Charles T. Byford has given a popular account both of the Orthodox Church and of many of the Russian sects. It is a fascinating story, though scarcely an attractive one. The strange thing is that our interest is with the sects rather than with the Church. We are ready with our forgiveness for their eccentricities and extravagances; but for the tyranny of the government we have no forgive-

ness. Altogether the Russians are a most religious people. In describing their religion Mr. Byford has described themselves.

A philosophy of some kind we must and shall have. The great question is, Of what kind is it to be? Shall it be animistic and spiritual, or shall it be materialistic and mechanical? The Rev. J. Gurnhill, B.A., holds that the only form of philosophy which interprets the whole of life is spiritual, and under the title of *The Spiritual Philosophy* he has published a book to prove it (Longmans; 7s. 6d. net). He finds his proof in the Bible. He believes that the Bible, rightly interpreted, contains nothing antagonistic to Evolution or any other finding whether of science or of philosophy. On the contrary, Evolution cannot be understood without the light thrown upon it by the Bible with its doctrine of God the Father and of Salvation through Christ the Son. The Kingdom of God is the realization of that towards which Evolution has been working. And that means spirituality. A mechanical evolution is on the broad view an absurdity.

It is forty-one years since Mr. Edward Clodd wrote his book on man's origin and early history and published it under the title of *The Childhood of the World*. And so enormous, he says, has been the advance of knowledge concerning primitive man since then that he had to decide whether he would mend his book or end it. He decided to mend it. So here it is in a new edition, re-written and enlarged (Macmillan; 4s. 6d. net). Mr. Clodd has not wholly removed the evidence of his dislike to Christianity, but it is significant that he has gone in that direction.

In *The Eternal Springs of Revival* (Marshall Brothers; 2s. 6d.) the Rev. John Findlater brings forward certain elements of Christianity which he finds were always made prominent 'while the spring-tides of revival were on the flow, and then faded from view with the ebb of the holy waters.' What are these elements? They may be summed up in one word, and that word is Christ. If we would have a real revival of religion let us look to Christ, let us preach Christ, let us live Christ. That is his earnest pleading with us. But that is led up to through chapters of much experimental religion and much prayerfulness of spirit.

Mr. Murray's 'Wisdom of the East' is as pretty and appropriate a series of books as one can lay hands on. Its object too is good—to bring East and West together. The latest book is an account of *The Spirit of Japanese Poetry* by Yone Noguchi (2s. net).

Under the title of *Christianity and Economic Science*, Dr. W. Cunningham, Fellow of Trinity College, Cambridge, has published five lectures which he delivered last October at the London School of Economics, on the Influence of Religious Conceptions upon the Historical Development of Economic Doctrines and Theories (Murray; 2s. 6d. net). His deliberate purpose is to bring Christianity and Economic Science closer together, that the work of both may be done more efficiently.

C. Gasquoine Hartley (Mrs. Walter M. Gallichan) gained her reputation as a writer on Spain. Lately she has given her mind to Woman. After publishing *The Truth about Woman*, she has pursued her study, and now has written on *The Position of Woman in Primitive Society* (Nash; 3s. 6d. net). It is a study of the Matriarchy. The author's purpose is to show that the 'senior partner' has not always been man and need not be man now; that woman is fit to rule, not over man, but in society wherever called; and that her motherhood is no barrier to her taking upon her the duties of citizenship, far less her mere sex. All this runs through the book, which nevertheless is a study of mother-right, and the many perplexing problems that gather round it.

'Henri Poincaré was, by general agreement, the most eminent scientific man of his generation—more eminent, one is tempted to think, than any man of science now living. From the mere variety of the subjects which he illuminated, there is certainly no one who can appreciate critically the whole of his work. Some conception of his amazing comprehensiveness may be derived from the obituary number of the *Revue de Métaphysique et de Morale* (September 1913), where, in the course of 130 pages, four eminent men—a philosopher, a mathematician, an astronomer, and a physicist—tell in outline the contributions which he made to their several subjects. In all we find the same characteristics—swiftness, comprehensive-

ness, unexampled lucidity, and the perception of recondite but fertile analogies.'

The paragraph is quoted from a preface which the Hon. Bertrand Russell, F.R.S., has written to the English translation, made by Francis Maitland, of Poincaré's *Science and Method* (Nelson ; 6s. net).

The volume is a contribution to the Philosophy of Science, a branch of knowledge that will have to be cultivated in the future more than it has been in the past. The contents of the volume are varied and at first seem to be somewhat miscellaneous, but they are all to be comprehended under that title, and every one of the chapters is a useful and often illuminating discussion of its topic, whether that topic be the Future of Mathematics, the Relativity of Space, Mechanics and Radium, or the Milky Way. The chapter of most general interest is that on Chance. It is of interest to the theologian for one, since it touches closely the doctrine of Prayer.

If, in *Open Roads of Thought in the Bible and in Poetry* (Oliphant ; 6s. net), the Rev. T. H. Wright has not hit upon a new theme, he has certainly worked an old theme well. His subjects are (1) the Tree of Knowledge of Good and Evil, (2) Satan, (3) Immortality, (4) the Unseen World, and (5) the Ideal Excellence. In every case he first of all discovers the teaching of the Bible, and then he passes down the centuries and shows what the great poets made of it. He is, as we knew already, a sound Bible scholar ; we now know that he is a well-furnished student of English literature. For with all its charm of style this volume is a careful responsible reflexion of the thoughts which possessed the minds of Dante, Milton, Goethe, and the rest, on these matters of moment. The volume does not give the impression that it was first delivered as lectures ; it is too compact for that. But it does suggest that it could be made use of for that purpose both easily and acceptably.

The Rev. A. H. Mumford, B.D., Principal of the Moravian College, Fairfield, has written an explanation of some of the difficult sayings of our Lord. The title is *Hard Words* (Pilgrim Press ; 2s. 6d. net). Whether his exposition is final or not is of no great consequence either to him or to us. To him, because he is much more concerned with life than with theology. And to us because we must work out our exposition in every case for

ourselves. Who can say, for example, what is meant by the blessedness of the meek except what is obvious to everybody? But Principal Mumford is interested in life ; he would encourage us to obtain the reward of the meek by a daily practice of meekness. And his success in that encouragement is the value of his book.

The Rev. Jeremiah Zimmerman, D.D., LL.D., having with his wife travelled more than five thousand miles in India, and having given what study he had time for to the religion and the religious books of the Hindus, has now written and published a book on *The God Juggernaut and Hinduism in India* (Revell ; \$1.50 net). Of course he had his kodak with him, and the book is plentifully illustrated with scenes and incidents taken on the spot. The style of writing is quite pleasant and popular. Dr. Zimmerman makes no pretence of adding to our knowledge of the religion of the Hindus or of their sacred writings. His aim is to commend Christianity as he condemns Hinduism. And inasmuch as he writes of what he has seen and known, his writing is always instinct with life and reality.

'That the telepathic phenomena among human beings on earth, are but a rudimentary display of powers which reach their full development in the life above ; now seems to be implied both by Psychology and Revelation. To prove that fact, and exhibit something of the breadth, flexibility, and wonderful character of the principles involved ; is the object of this book.'

How is this object accomplished? By the record of an elaborate series of experiments and experiences in telepathic communication on earth ; by associating these experiences with visions and dreams which appear to touch the unseen world ; by concluding hastily that they do touch the unseen world, by supporting the conclusion with the use of 'psychic phenomena,' the usual matter of the spiritualist, and by thence asserting, confidently and triumphantly, that as there is telepathy on earth so is there telepathy in heaven, and we can tell now what we shall be if we will only read this book and believe it.

Its full title is 'Telepathy of the Celestial World : Psychic Phenomena here but Foreshadowings of our transcendent Faculties hereafter. Evidences from Psychology and Scripture that the Celestials

can instantaneously and freely communicate across distance indefinitely great.' The author is Horace C. Stanton, D.D., S.T.D. (Revell; 8s. net).

Those who think that they need to communicate physically with the unseen world, and think, further, that they can do so by means of spiritualism will revel in a book called *Spirit-Psychometry*, which has been published by Messrs. Rider & Son (3s. 6d. net.). It contains not only much information (to those who can appreciate it) on Spirit-Psychometry (lovely word), but also the record of trance communications by unseen agencies through a Welsh woman and Dr. T. D'Aute-Hooper. And it is appropriately illustrated with full-page engravings of a Dinosaur eating a Pterodactyl and and other interesting imaginations.

A valuable book has been written by a Roman Catholic scholar on *The Scottish Monasteries of Old* (Schulze). The author is the Rev. Michael Barrett, O.S.B., Monk of St. Benedict's Abbey, Fort Augustus. The book is not less but more valuable that the author is so much in love with his subject. He regrets the loss of the monasteries, he claims that Scotland owes many things to the monks—civilization and gardening and the beginnings of coal-mining and salt-working—but he uses no offensive language of John Knox or any other Reformer. His purpose is to describe the Houses as they were, and he does so with knowledge as well as restraint.

The Life of Saint Teresa, from the French of 'A Carmelite Nun' by Alice, Lady Lovat, with a Preface by Mgr. Robert Hugh Benson, published by Messrs. Simpkin, Marshall & Co., has reached its second edition (10s. 6d. net). Probably it will reach several editions more. For it has been rendered into good English at a most propitious moment. It is a large book, over six hundred pages, but it is just such a minute account as this that is being sought after. We all know Saint Teresa a little; we all know her from the outside; this is our opportunity to come to an intimate knowledge, afforded us by one who writes whole-heartedly as from within. Nor will the modern Protestant, even of keen susceptibility to Roman dangers, find any real offence in the book. For above all limitations of circumstance or biographer, Teresa rises clear and sane and worthy.

There is no novelty in the reasons given by the Dean of Bangor *Why we Believe that Christ rose from the Dead* (S.P.C.K.; 2s. net). How could there be? But a firm faith in the bodily resurrection of our Lord is set forth by Dean Roberts with clearness and considerable cogency.

A most useful book is Canon Edmund M'Clure's *Modern Substitutes for Traditional Christianity* (S.P.C.K.; 2s. 6d. net), and it is no surprise to find it already in a second edition. Mr. M'Clure has taken the opportunity of adding a chapter on Modernism and generally subjecting the book to revision.

Mr. M'Clure has published the additional chapter in Modernism separately, 'in order that those who have already bought the previous edition may be able to complete the work at a small outlay.' The title is *Modernism and Traditional Christianity* (S.P.C.K.; 6d. net). Notice also two pamphlets published by the S.P.C.K. at 2d. each—one on *The Canon of the New Testament*, by the Rev. T. R. Walker, M.A.; the other on *The Representation of the Laity in Church Councils*, by Mr. H. D. Acland.

The Place and Work of the Prophets in the Catholic Church is not well known, and Canon T. H. May, M.A., did well to issue the little book which contains the results of his study of the subject (S.P.C.K.; 1s. 6d. net). His conclusion is that the prophetic gift has never been lost. In recent times there have been prophets—he names Ken, Wesley, Pusey, Keble, Liddon, Church—and there are prophets still.

Inspiration is 'a divine influence upon the souls of men, quickening their spiritual powers, and leading them to the apprehension of some truth about God which otherwise they could not have discerned.' This is the definition of the Dean of Norwich. Dr. Beeching has published three advent lectures on *Inspiration* (S.P.C.K.; 6d. net), and those who think that theology is a stagnation should notice that in these lectures Dr. Beeching (orthodox but observant) denies that truths of science or of history are revealed to prophet or apostle, or in any way come under the definition of inspiration.

In his lectures on *The Incarnation* (S.P.C.K.;

6d. net), delivered before the Summer School for Clergy at King's College, Windsor, N.S., in 1913, the Rev. W. S. H. Morris, M.A., lays much emphasis on the humanity of Christ—not on His being a man, and a true man, but on His being 'man'; not on His becoming one of the sons of men, but on His being Son of man; not on His passing through an experience similar to ours, but on His solidarity with us. That is the thought to insist on now. In that direction lies our hope of a doctrine both of the Incarnation and the Atonement that will bring light.

At the office of the Student Christian Movement there is published a study of the Christ as a Man under the title of *The Manhood of the Master* (1s. 6d. net). His character is analysed, each chapter handling some element of it—His Joy, His Magnanimity, His Indignation, His Loyalty, His Endurance, His Sincerity, His Self-restraint, His Fearlessness, and His Affection—and all that we may go and be likewise. The author is the Rev. Harry Emerson Fosdick, D.D.

A volume of *Guild Addresses*, delivered by Sir Charles Dalrymple, Bart., has been issued by the Tract and Colportage Society of Scotland (2s. 6d. net). They are for the most part intimate talks with local allusions; but the universal note of evangelical Christianity is always heard.

In *The Life and Work of Roger Bacon* (Williams & Norgate; 3s. net) we have an admirable introduction to Roger Bacon's personality and work. The book is the Introduction which the late Dr. John Henry Bridges prefixed to his edition of the *Opus Majus*, published at the Clarendon Press in 1897, together with corrections and notes by Dr. H.

Gordon Jones, F.I.C., F.C.S. As Dr. Bridges gave us the best edition of the *Opus Majus*, so Dr. Gordon has given us the best edition of the Introduction. The volume contains all that the reader need know before he begins the study of a book which is a surprise of simplicity and worth to every one of its students.

The liberal theologian has never had a chance with this generation. To be evangelical, however contracted the sympathy, has been something; to be ritualistic, however short the outlook, has been more; to be liberal has been nothing. And even yet, the Rev. T. Rhondda Williams, large as are his sympathies and long his vision, will find little general acceptance for his book on *The Working Faith of a Liberal Theologian* (Williams & Norgate; 5s. net).

Sometimes he deserves no more. He says, for example, 'In discussing the question of authority, much confusion arises from using the word in different senses. It would conduce to clearness if the word were used to denote only the *claim to command belief and conduct whether or not that belief and conduct find inward support in the soul*. In that sense the truly liberal theologian will say that there is no authority in religion. Wherever such a claim is made it breaks down upon candid investigation.' But who makes such a claim? Who ever defined authority in that way—unless in order to say that in that sense there is no authority? Our Lord claimed: 'All authority is given unto me.' Did He mean authority 'to command belief and conduct whether or not that belief and conduct find inward support in the soul?' Do the Catholics with their Church mean that? Do the Protestants with their Bible? Mr. Rhondda Williams must revise his definition and rewrite that chapter.

Christianity and the African Mind.

BY THE REV. D. R. MACKENZIE, KARONGA, NYASALAND.

THE rapid spread of education in Nyasaland, and the aptitude which the great majority of the younger people have shown for the assimilation of new ideas, have led to the suppression into the realm of the subconscious of the old ideas regarding the world and its constitution which an earlier

generation held as axiomatic. In the realm of the subconscious, however, these ideas persist, showing themselves in sudden flashes of unexpected revelation, and they are of great importance in estimating the true nature of native Christian belief. When a native becomes a Christian, the change that

comes over him is chiefly a religious and moral one, and perhaps more largely religious than moral : it has little influence upon his mental picture of the external universe. He is conscious of a new attitude of his soul to God ; and he is conscious, though as a rule in a lesser degree, of new moral obligations which this attitude carries with it. In the old native community the great man was he who gave something, not he who took ; to have much to give is to be great ; the common people honoured a benefactor who gave away freely, and never considered themselves in any way lowered or degraded by accepting from him something which they had done nothing to earn. Now this idea of the greatness of the giver has been carried over into Christianity ; or, to speak more truly, it was found there, for it is a real Christian idea ; and being found there it acquired at once in the native mind a prominence far in excess of what was due to it. God, to them, is the great Giver ; that His gifts should carry any other obligation than that of honouring Him is an idea which has to be carefully cultivated ; that they themselves, once they are conscious of having been redeemed, should require to bestow labour upon their character to bring it into likeness with the character of the Son of Man, is something in the nature of a surprise ; and that, in addition to all this, their position as followers of Christ demands of them continual service in the Kingdom is an idea which, accepted at first on the authority of the missionary, and acted upon largely for the same reason, tends to grow weak in proportion as other ideas gain strength. These things, however, are all capable of cultivation, and in the minds of the best men and women in the Church have gained a lodgment so secure that there is little fear of their ever being driven out. But upon the average village Christian, seldom coming in contact with the missionary, and surrounded by old heathen influences, the moral aspect of Christianity occupies a place of less importance than the purely religious. 'Thou shalt not' is more in evidence than 'thou shalt.' Morality is more negative than positive ; consists more in abstention from obvious sins than in the performance of less obvious duties.

There are, however, other ideas in the native mind, which are indeed subject to the laws by which ideas are eliminated or lose their vitality ; but the forces working upon these are not so insistent, and hence not so successful, as those

which are at work upon the old ethic. I refer to the ideas entertained regarding the constitution of the universe. This is a big phrase to use in relation to Bantu thought ; but the Bantus, like all other human beings, have a conscious or unconscious theory of the universe ; and it is this theory that, utterly wrong as it is in many respects, is so difficult to root out. When a man becomes a Christian, he does not, at least at first, reconstruct the universe around the central fact of Christianity, the Incarnation of the Son of God. The Incarnation is not a fact which presents great intellectual difficulties to him. He finds, indeed, no difficulty in the conception of the Son of the Omnipotent becoming man. That God, if He cares for men, should send His Son into the world to redeem them is a matter for the most profound gratitude ; but intellectually it presents no more difficulty than that a chief should send his son to convey a message to some distant village under his authority. The necessity for the reconstruction of the universe, therefore, does not arise : the world remains as it was. It is just as mysterious as before, as uncertain, as full of evil possibilities ; though for the Christian these possibilities have been partially destroyed by the new consciousness of sonship to God of which he is now in possession. Dreams, for instance, and I will not say wrongly, retain much of their old power and significance ; God speaks now in dreams, as in the old days revelations upon many matters affecting life were made in dreams by the spirits. The idea of the soul as an independent entity, having power to detach itself from the body during sleep, and to receive information which in its waking condition it is not capable of receiving, still holds sway, even among Christians of a fairly robust and intelligent type. Many good men and women attribute their first deep impressions of Christianity, or their decision to seek the fellowship of the Church, to dreams ; and I have never rejected such people, when they applied for admission, on the ground that they were still in the bondage of old and non-Christian ideas. The leading evangelist in my district recently during an illness had a dream, which he is strongly inclined to regard as a revelation, in which he saw heaven and hell, and the manner of life in both spheres. However the fact may strike others, it came to him as a solemn voice from God, bidding him be more instant in prayer, and more urgent in preaching the gospel ; and his life has

corresponded ever since to this conviction. Fearful of a wrong interpretation, he came to his missionary for advice, which was willingly given ; but the idea that his soul had temporarily left his body, and had under the guidance of a celestial being visited the regions of the dead, still remains with him. Many instances of this kind of dream could be given, but of course the native is just as subject to dreams as white men are, and he does not attach meaning to all dreaming ; probably it is the more vivid ones that make an impression upon him, the vividness causing him to see scenes so clearly that he believes that in some way his soul was really separated from his body, and in that condition received information which he could not otherwise have obtained. The idea is not to be too lightly dismissed. Warneck (*Living Forces*) maintains the probability of real revelations being made by God in dreams to peoples whose mental condition is so elementary that only so can they be received.

The conservative nature of the native mind in regard to the world is perhaps best seen in his ideas on what may for lack of a better word be called the occult powers of nature. Some objects possess, or may be endowed with, qualities for good or evil which other objects do not possess ; certain animals crossing the path give indications of what is in the future ; certain individuals have eye-powers, the evil eye, which their neighbours have not ; or word-powers, powers of cursing, or power over the spirit world. All these are to be feared ; and while Christians believe themselves protected from them by Divine power, yet there remains in the mind a fear that for some reason the protecting power may fail to act, and that the feared objects really have the powers with which they are credited. An old native custom, not yet dead, was to spread 'mankwala,' medicine, in the way where it was expected that the person one desired to injure would pass. The medicine was obtained only from professional suppliers, and a high price was paid for it. It was supposed to act by bringing on disease or death, or some other form of misfortune, and was injurious chiefly to the person for whom it was intended, though others might suffer also. Now the fear of this kind of medicine still lingers in the native mind, even among Christians, because the conception upon which it was originally based, that of a world of uncertainty ruled by capricious spirits, and turned out of its ordinary course by

any one who knew the right 'mankwala,' still asserts its power. Just as fear of the dark lingers in the minds of grown-up men and women because it was implanted there in childhood, and, though it is now known to be groundless, will, in certain nervous states, make one disinclined to go into dark rooms, so the old native fear of medicines will make even strong-minded Christians avoid paths where they know this medicine to have been spread. A much respected elder recently asked me if it was really true that such medicines possessed no power : he accepted my statements formally, but I do not suppose that I succeeded in driving vain fears from his mind. Other forms of the same idea are the birth illustrations, or 'kusasa' ; the tattooing into the arm certain medicines which gave success in the hunting field ; the placing in a part of a garden medicine which was supposed to have power to make the whole garden produce a specially good crop. For resort to all these forms of superstition, members of my congregation have recently been suspended from communion. It is impossible to root the idea out of the mind, but care has to be taken that the idea is not translated into act. Another illustration of the belief that hidden powers reside in certain objects is found in connexion with cannibalism, relics of which are still found in Nyasaland. The desire to eat human flesh was supposed to come upon certain individuals periodically. They were greatly feared and hated by the common people, and if discovered were driven out of the community, and sometimes put to death. It was thought that 'bahawi,' as these occasional cannibals were called, possessed a medicine which, if sprinkled over a newly made grave, caused the freshly buried corpse to come to the surface without disturbing the soil, so that no trace of the crime was left by the perpetrators. The secret of this medicine died out after the introduction of Christianity, and now, should any one be seized by the madness, he has to proceed in the ordinary way ; but it is still firmly believed that in the past the medicine was used, and produced the results described. The idea of the universe upon which it was based has not passed away, and the mere fact that such things are not done now, is no evidence whatever to the native mind that they were not done in the past. A case of this nature came in the course of Kirk-Session business recently, and I tried to get at the minds of the members of Session, and have no

doubt that, though they believe that it cannot now be done, they are convinced that medicine for corpse-raising was made and used in a not very remote past.

So, too, medicine can be supplied which has the power of causing the spirit of a recently dead person to return. Not three months ago, a young man who had been accepted for baptism conceived the suspicion that his mother, who had just died, met her death by foul play. He went to the medicine man, and received from him a concoction which, if spread over the grave, would cause the dead to rise, and, if she had really been murdered, would indicate her murderer; but, on the other hand, if she had died in peace, would make her a source of danger to her own son, who therefore must protect himself by scattering other 'mankwala' around his house to prevent her entering.

The whole world to them is a mystery. Why it should not act in one way rather than another they cannot understand. That given causes will always, under the same conditions, produce the same results, is a philosophy which they consider experience amply justifies them in rejecting. The world is unreliable, uncertain in its operations, subject to the powers of the spirit, liable to be diverted from its usual course by the interference of a power greater than itself; and that may be no more than a human being aided by certain medicines in which reside powers which are greater than the normal powers of nature. Hence the native has no more difficulty with the general conception of miracle than he has with the great miracle of the Incarnation. The miracles of Jesus do not form more than a subsidiary evidence of His Divinity, for the old native stories reflect a world in which what to the European mind is a miracle is to them no more than an occurrence which might happen at any time, and is well within the power of certain individuals to produce. These miracle stories are sometimes very foolish, to our minds, but they were not doubted by the people, nor are the Christian miracles doubted to-day, even by non-Christians. The evidence of miracle, indeed, is not needed to convince the people of the truth of Christianity. It shines by its own light: to the native it is true naturally; it is in accordance with what he conceives to be a good and gracious act of God, and to seek to prove its truth by any proofs which might be useful in Western lands, is uncalled for. The world in which the African lives

is one in which nothing related in the New Testament is impossible; it is all natural, in accordance with his mental presuppositions; even rising from the dead is not alien to his way of thinking. The fact that the Son of God died catches their imagination far more than His resurrection; everything else in the New Testament is natural and easily credible, for to the native, man, at any rate man assisted by certain medicines, is a higher thing than nature; much more so is the Son of God, whose coming into the world, as we have seen, creates no difficulties.

This, again, casts some light upon the mental environment in which the idea of Christian faith has to find its place. Faith is belief in the willingness of God to help men, to save them in this world and in the next. God is reliable, steadfast, something to which man can confidently cling amid the uncertainty of nature. Nature has occult powers which may be sprung upon him at any moment: God is Love, and Love can be trusted. In the world are both persons and things which can interfere with the ordinary course of nature to his hurt: his Christian faith does not so much imply that he must not believe in these things, as rather that, being now a child of God, he need no longer fear them. Faith means also, of course, faith in the power of 'the Son of God, who loved me and gave himself for me,' to secure for him, and prepare him for, a place in the world above, where God dwells.

It was said above that the mere fact that miracles, or interferences with the normal course of nature, do not occur to-day, is no evidence to the native mind that they did not occur in the past. The same is true with regard to the old gods. Not only all Christians, but the great majority of heathen, firmly believe that these old deities have been destroyed; but, except among educated men, Christians and heathens still believe that in pre-Christian times they were perfectly real and active. What has happened to them is that Jehovah, Jesus Christ, the Holy Spirit, has driven them into nothingness, and released men from their service. The old gods have gone for ever. Educated men, and especially young people who have been brought up in the new environment, may deny that they ever had existence; but it is very different with those who have become Christians after reaching maturity, and live in distant villages where only a very slight Christian influence is at work. Con-

versation with individuals of this type brings out the belief that in their day these gods were as real as their worshippers, and are dead in the same sense as they are. When describing to me the manner in which Chikangombe, an important minor deity in North Nyasa, spoke to his people, my informant gave the facts with the perfect simplicity of one who is relating history: he was a heathen, who had completely given up the old worship, and accepted without protest the relegation of his gods to the limbo of the past. A Christian, who had once been assistant to a local priest-chief, described to me how, when the god Manchewe

left his people to visit a neighbouring spring-goddess, the priest prayed the absconding god to return to his people; 'then presently,' said my informant, 'the water bubbled up, and we knew that Manchewe was preparing to return.' But it is not so much in specific statements, as in the general attitude unintentionally revealed, that one sees how deeply rooted these ideas are. Belief in the existence of these minor deities was not in the past inconsistent with belief in the One Supreme God, nor is it held to be inconsistent now, even where the Supreme God is known through the Christian revelation.

Pioneers in the Study of Old Testament Poetry.

By PROFESSOR THE REV. A. R. GORDON, M.A., D.LITT., MONTREAL.

iii. Ewald.

THE name of Heinrich Ewald will long be held in veneration by Old Testament scholars. He had his faults of temperament, indeed. He was irritable, arbitrary, intolerant of opposition, and often flagrantly contemptuous of the opinions of other men. But these things hardly detract from the commanding greatness of the real Ewald, the breadth of his achievements, and the inspiration he gave to Semitic scholarship for half a century. By a happy instinct he was led to this study from his schooldays. At the University of Göttingen, his native city, he enjoyed the stimulating teaching of Eichhorn, the prince of Semitic scholars of his generation. As early as 1827, when he was but twenty-four years of age, he became Eichhorn's colleague, succeeding to the master's position and fame on his death in 1833. His life was spent in indefatigable study. Thus he reigned supreme in his own chosen field, and extended his conquests over many neighbouring territories as well. He lectured and wrote on Hebrew, Aramaic, Arabic, Ethiopic, Persian, Sanskrit, Armenian, Turkish and Coptic language and literature. But no man was less of the dry, factual scholar. He could never rest content with viewing things 'in disconnection dull and spiritless.' His sovereign eye ranged easily over the whole region of study, bringing harmony where chaos formerly lay. But no less remarkable than his constructive imagination was

his piercing insight. Ewald had a real gift of divination, which led him right to the heart and soul of the subject he dealt with, whether it were the intricacies of Semitic grammar and syntax, or the religious intuitions of poet and prophet. This gift was, no doubt, largely the outcome of that childlike simplicity of spirit which characterized the man. Wellhausen has told the present writer that in class, while guiding them with unerring confidence over hitherto unsurveyed territories of learning, he would display the most hopeless ignorance of the commonest concerns of life,—that one day, for example, he was nonplussed by a reference in some Oriental poet to an elephant's trunk, and solemnly appealed to the astonished students for help in solving the mystery,—and in reading his *Lieblingsbuch*, Job, or the more pathetic of the Psalms, would break down and 'weep bitterly.' This charming *naïveté* was combined with fervent piety. The Bible was for him the very breath of life. He found in its pages the Word of the living God spoken directly to his heart; and his whole soul went out in response to its message. It was his profound reverence for the Bible that led him into his bitterest controversies. For whatever seemed derogatory to the Divine glory of the Bible became a matter touching the honour of his God. He read the Bible, indeed, with critical eyes, believing that thus alone could

he see it in just outline. But his aim was steadfastly to get beyond criticism to the truth of God that shone out from the pages of the Bible upon the pure in heart. Belonging as Ewald did to the earlier stage of critical investigation, it was inevitable that his constructions were often in advance of their basis. But such was his power of penetration that, without any conscious induction, he arrived at results which scholarship is but now laboriously verifying. And even apart from definite results, his sympathy with the great spirits of the Bible gives his commentaries a unique value.¹

Ewald began his literary career at the age of nineteen by a somewhat rash adventure on the field of Hexateuchal criticism—a high-spirited, cavalier attempt, which he himself soon saw to be misguided, to defend the unity of Genesis against the concentrating forces of the enemy. The next few years were devoted to laying sure foundations for better work in the shape of Hebrew and Arabic Grammars, distinguished for their vital grasp of underlying principles, studies of Arabic and Sanskrit metre, based not on traditional theories, but on a wide first-hand acquaintance with the poetry of these peoples, and at least one significant contribution to the literary criticism of the Old Testament, a new annotated version of the Song of Songs in which he defends, and carries forward to a new point of vantage, the dramatic view of the Book. At length he felt himself sufficiently equipped with knowledge, insight, and experience to carry through the great enterprise he had planned, of a comprehensive study of the Bible, which should do justice alike to the language, spirit, thought, and life of the literature. The poets were chosen as the starting-point, on the ground that in them we are brought most directly to the fountain-heads of spiritual life in Israel. Through this channel he hoped to be able better to understand the loftier inspiration of the prophets. The series opened in 1835 with the illuminating Commentary on Psalms, which reached a second edition by 1840; within a year the second volume—on his favourite Book of Job—appeared; and

the following year the remaining part was completed. In 1839 his general reflexions on the subject of Hebrew poetry saw the light. In the revised edition of 1866–1867 this section appears as introductory. Here therefore we may best understand the spirit in which Ewald approaches the poetical literature, and the new light his linguistic studies, combined with that sympathetic appreciation which we have found him to possess in such measure, throw upon the subject.

His precursors had made their approaches gradually. Ewald goes at once to the heart. 'The vital principle of every true poem,' he says, 'is the welling and bursting forth of a living fresh thought in the spirit of the poet' (p. 6).² The art of poetry is thus simply the power of expressing the creative thought in its full intensity and beauty,—however long an interval may elapse before this perfection of form is arrived at (p. 12). The noblest poetry will thus be found among those nations that are stirred by the 'keenest, deepest, most eternal passions,' and give expression to these in the worthiest fashion. Of such nations Israel stands among 'the first three.' For its poetry, 'though not so rich and varied as that of the Indians and Greeks, is distinguished by a simplicity and transparency of form hardly to be met with elsewhere, and a lofty spontaneity which knows little as yet of strict rules of art, . . . and is inspired by exalted thoughts and feelings which appear nowhere in the ancient world in such purity, power and permanence, as in the community of Israel' (p. 15).

As among other nations, the earliest poetry of Israel is lyrical. In this *genus* the Semitic peoples peculiarly excel, for they are above all races children of swift, keen feeling and impulse. The old folk-songs of Israel are charged to the full with this Semitic passion. And the religious poetry into which these insensibly pass maintains the glow. The fire of feeling which among other nations vented itself on deeds of war and conquest, and the honour of tribe and people, was here consecrated to God, thus lifting the religious poetry of Israel to a plane of exalted dignity which was reached by no other people. In the class of pure lyric Ewald includes the folk-poetry and Psalms

¹ The most clear-cut, illuminating portraiture of Ewald's genius as teacher and man is to be found in Wellhausen's *Heinrich Ewald*, excerpted from the *Beiträge zur Gelehrten-geschichte Göttingens* (1901). The English reader may compare Witton Davies' Centenary Appreciation (1903), and Cheyne's *Founders of Criticism*, pp. 66 ff.

² The references are to the edition of 1866–1867, an enlargement of the original, though without any vital change. While Ewald was constantly advancing in knowledge, he rarely departed from the main lines he had already laid down.

alone. For though the prophets often rise into the region of lyrical feeling and expression, they are teachers, not poets, in the strict sense of the term. Of the later developments of poetic art he distinguishes (1) the gnomic or proverbial, which is no longer the immediate expression of personal feeling, but rather the crystallizing into simple poetical form of universal truths, handed down through the generations, the full explication of which could be made only through philosophical categories; (2) the dramatic, a complex variety of poetry, formed by the combination of song with dance, especially associated with the great religious festivals, which was never fully developed in Israel, although dramatic tendencies are evident in certain of the Psalms, and still more clearly in the Song of Songs and Job, the former of which Ewald roundly describes as a comedy in five Acts, 'expressly designed for the stage,' the latter as a poem cast in the true tragic spirit and mould, though never intended for the actual stage, as the presence of the Divine Being is of itself enough to show; and (3) the epic, which among the Hebrews, at least up to a very late period, was confined to the poetical prose of legend (pp. 17 ff.).

The sketch thus presented of the evolution of poetry in Israel, remarkable as coming from the heart of an age still dominated by Hegelian categories, is followed by a searching analysis of poetical form. Here Ewald starts from the fundamental principle of rhythm, that 'pulse-beat of life,' which 'moves and delights men for the very reason that they feel it first in their own hearts.' The most immediate and spontaneous manifestation of this principle in the life of ancient nations is seen in music and the dance. It is impossible, therefore, that so vital an expression of feeling as poetry can be independent of rhythm, all the more as poetry in ancient times was inseparably bound up with music and dancing (p. 92). But rhythm may be felt equally in elevated prose. Thus we must distinguish poetry more narrowly as rhythm in measure, that is, as verse. In prose the rhythm flows freely; in poetry it is restrained within the limits of definitely marked *stichoi* (members) and lines (pp. 94 ff.). A metre such as we are accustomed to in classical and modern poetry, where the rhythm is measured by uniformity of syllable, accent, or foot, is not to be found in Hebrew, the art of poetical harmony, as Ewald imagines, being still too primitive for such

sustained effects. There is, indeed, a general similarity in the length of the lines, the usual verse extending to seven or eight syllables, with occasional variations. But the true rhythm of Hebrew poetry, he finds, is purely in the thought, —it is a *rhythm of mere verse-members* (pp. 98 ff.). Thus Ewald gives more precise definition to the relation which Herder had already established between parallelism and rhythm.¹ To the finer aesthetic judgment, parallelism is no mere form imposed on the poetry from without; it is a direct expression of the rhythmical feeling which inspires the poetry (pp. 107 ff.). The same vital principle necessitates an arrangement of the verses in strophical divisions, or stanzas. The feeling of the poet would be exhausted without a short breathing-space; and the musical expression of the feeling in song and dance equally demands certain intervals of rest to keep up the freshness and balanced beauty of the performance (pp. 136 ff.). It is very rarely, however, that we find strict lines of division in our poetic texts. Save when poems are alphabetical, or regular refrains mark the close of the separate stanzas, we are left with the sense of the piece as the only key to a strophical scheme. The stanzas in which Ewald arranges his translations of the poetry often show extreme irregularity. But this is in accordance with his theory of their character. As in the case of the individual members and lines of the poem, so here also he insists on the *freedom* of Hebrew metre. In his judgment, it is simply imposing fetters on the unrestrained genius of the poetry either to measure the lines by a uniform number of syllables, or to arrange the stanzas according to any scheme of exact proportion in the lines (pp. 134 ff.).

¹ Lowth had derived parallelism from the responsive singing of sacred songs in worship. Herder widened the scope of the explanation. 'We need not wander in pilgrimage to the temple in Jerusalem; wherever on the earth Nature utters herself in poetic strains, and art comes in to regulate the language, this parallelism appears as the earliest principle of poetic art, as it yields also the easiest symmetry in architecture, in dance and song, in the disposition of the human form, in drawing, and in all the other fine arts.' And the reason is simply that 'the outpourings of the soul' which give birth to all the forms of art, when 'reduced to their individual elements,' can themselves be most readily brought under the same symmetrical principle. 'Two is the simplest standard of measurement; two yields the easiest, most pleasant symmetry in thoughts, movements, rhythm, and structure of words' (cf. *Archäologie der Hebräer*, Suphan's edition, vi. 40 ff.).

It will be evident that Ewald leaves much ground to be explored. But by the emphasis with which he relates the phenomena of parallelism to the principle of rhythm, he gave the impulse to a new line of investigation. The metrical studies of the past generation are largely the result of this.¹

A study of the musical notes preserved in the Psalms, as affording a clue to the instrumental accompaniment of Hebrew song, followed by a general sketch of the transmission and collection of folk-poetry, leads to the special subject of the Psalter. Here Ewald shows a very decided advance in scientific method beyond Lowth and Herder. They had both regarded the Psalter as the reflexion of the religious ideals mainly of David and his age. Ewald finds in it an anthology of the choicest gems of Israel's devotional poetry during centuries of religious history. Our present Psalter is clearly the final result of a long process of Psalm collection, the earlier stages of which are suggested in the headings. Ewald submits these to a careful analysis, and traces the growth of the Psalter in broad outlines which still remain fast (pp. 267 ff.). He recognizes with equal candour the presence of later elements even in the old 'Davidic' Psalm-book. But he has no patience with the levelling influence that was already making itself felt, which insisted on dragging the whole Psalter down to the age of the Exile and afterwards. The 'sensitive and deeply emotional' spirit of David, with his 'primordial passions' and 'creative gifts,' and his real enthusiasm for God and His worship, is fittingly associated with the first mighty impulses of Psalmody in Israel. Ewald selects thirteen Psalms distinguished for their 'sunny clearness'

¹ As our next article will show, the first definite lead in the modern direction was given by Ernst Meier, who made Ewald's theory of the 'rhythm of thought' the basis for a closer study of the real nature of poetic rhythm. The latest investigator on this field, J. W. Rothstein, also acknowledges, in the most cordial terms, his personal obligation to Ewald. 'The original determinating impulse to devote my attention to the subject of rhythm and its formal principles I received now almost twenty years ago, when on my transference from school work to the duties of an academic Chair I had to deal with the Psalms; and I shall never forget the inspiration and insight I then derived from the highly original and still valuable study of poetic principles prefixed to H. Ewald's *Poets of the Old Testament*. This forms the real starting-point of my own work' (cf. *Grundzüge des Hebr. Rhythmus*, p. 24).

and freshness of feeling, their heroic confidence in God, their creative power, or their deep haunting passion—Psalms like the 3rd, 4th, 8th, 15th, 19th, 24th, 29th, and 32nd—which seem to him 'to bear on the face of them the true stamp of Davidic origin, and to point in unmistakable outlines to that prince of poets' (ii. 3 ff.). A considerable number of the Psalms are assigned to the subsequent development of the kingdom, especially to the crisis of Sennacherib's invasion, though many of the deepest, truest, and tenderest notes are sounded during the Exile and the age succeeding the Restoration. For Ewald it is equally a delight and an illumination to trace the 'throb and thrill' of 'the very heart of Old Testament piety' down to so late an age. But he has nothing but righteous scorn for scholars like Hitzig who would carry these 'heart-beats' to the Maccabean epoch. 'Nothing could be more false or perverse than the idea that there are any such things as Maccabean Psalms in the Psalter—to say nothing of the greater part of the Psalms being assigned to this age, and some of them actually attributed to the last century B.C., and associated with the name of the utterly degenerate Asmonean king Jannæus!' (ii. ix).

This mediating tendency of Ewald's comes equally to light in his criticism of the 'Solomonic' writings. No one of these books can be directly attributed to Solomon, though many of the Proverbs belong to the authentic 'sayings' of the wise king (cf. 1 K 5¹²), and the first impulse to our present collection was no doubt also given by him. At all events, the bulk of the Book must be assigned to the same century as Solomon, the only later portions being the introductory chapters (i.-ix.), the 'sayings of the wise,' and the more developed reflexions on life in chaps. xxx. f. (iii. 4 ff.). The Song of Songs falls within the same period. As already indicated, Ewald reverts to the dramatic view of the Book, to which, however, he gives a new turn by his recognition of a third character in the piece, that of the Shulamite's country lover, thus finding in the Song a drama of true love tried and proved—a theory that still commends itself to many of our best Old Testament scholars. This almost necessarily requires, according to Ewald, that the Book should be dated within a generation or two of the grand monarch who figures so conspicuously in the play,—while the memory of his brilliance still remained

fresh. With this also accord, he thinks, the language and scenery of the Book, which point us to the North land, and to the heyday of its glory (iii. 333 ff.). The only one of these writings which Ewald regards as really late is Ecclesiastes, the stiffening spirit and decadent language of which demand a date in the last century of the Persian *régime*. For the theory already coming into vogue, that the Book shows Greek influence, and must therefore belong to the Greek period, he finds 'no cogent reason at all' (iii. 267 ff.). The Book of Job also he assigns to a comparatively early date. The view which even Herder had upheld, that we have here perhaps the earliest effusion of the poetic spirit of the Semitic world, he sees to be irreconcilable with the highly developed art of the Book, and the grandeur of the problem that inspires it. But he finds a fitting place for its production about the close of the eighth century, when the sufferings of the pious under the bloody persecution of Manasseh had stimulated thought on the problem. In the internal criticism of the Book, Ewald is equally cautious. He rejects the speeches of Elihu, as an unnatural intrusion on the dramatic unity of the play, and the 'Behemoth' and 'Leviathan' expansions of the Divine words, as out of all keeping with the vivid impressionist pictures of wild life which make up the rest of this section. But he refuses to allow any other suggestion of interpolation or dislocation of the text, or to recognize the difference of spiritual outlook between the prose parts and the poem,—though his dramatic interpretation of the Book saves him from the logical consequences of this view (iv. 1 ff.).

As has been said, however, Ewald's real strength lies, not in criticism, but in luminous exposition of the feeling of the poetry. In this respect he is hardly to be surpassed. The Commentary on the Psalms is especially remarkable for the range of its sympathies. Ewald seems to enter into every mood reflected in the Psalter. His heart beats with adoring reverence and 'rock-like confidence in God' when he gazes with the Hebrew poets on the awful splendour of the storm (Ps 29), or the radiance of the 'sun-lit vault' (Ps 19), or the serenity of the starry skies (Ps 8). For he, too, finds the whole realm of Nature 'full of God, and translucent with the revelation of God' (ii. 25 ff.). But the clearest effulgence of the Divine glory he sees, with the last of these Psalms, in the 'pure

unclouded heart of man,' as revealed especially in the 'unbroken serenity and perfect cheerfulness' and the 'instinctive feeling for the good and true' of the little child (ii. 37). His own spirit vibrates in sympathy with that of the Psalmists, alike in that 'pure joy in Jahve as the loving, thoughtful Guide of life' which finds immortal expression in Ps 23; in the 'glad consciousness of the protective might of God, the stiller of the tempestuous waves and the ragings of the peoples,' which inspires Ps 48; in the upward ascent of the lonely and despondent singer of Ps 42 f. to the region of unashamed hope in God, 'the saving health of his countenance, and his God'; in the 'inward misery of a heart broken with the consciousness of its sin, passing into the lofty serenity of the redeemed and sanctified spirit' of Pss 32 and 51; and in the baffling problems which press on the child of the Father in presence of suffering and death—those problems which find their only solution in the 'intuitions of immortal life' that dawned upon the writers of Pss 17 and 49 in their gloom (ii. 100 ff.).

From the contemplation of these great themes Ewald can turn with unaffected delight to watch the Shulamite maiden as she dances under the nut-trees in the first pure glow of youthful love, and thereafter to follow her heroic struggle against the alluring temptations of a monarch, until the victory is hers, and the play closes in 'pure Godlike peace and joy' (iii. 334 ff.). But the noblest heights are reached in the fine work on Ewald's hero, Job. Although he accepts the Prologue as an integral part of the Book, he is not fettered, like so many even of the finest commentators on Job, by the peculiar *motif* of this section, but regards the whole as the drama of a great soul's struggle for light and truth amid the darkness of unparalleled suffering and despair. The spiritual progress of the hero is traced with rare insight and profound sympathy, from the first rude shock given to his old naïve faith in God, and the passionate defiance of the God of popular imagination to which his friends' hard judgment goaded him,—until all seemed lost but his confidence in his own integrity,—to the recoil of doubt, with the renewed feeling after God, 'the eternal hidden God of the future,' in whom he found the sure hope of immortality, and the upward march along the path of growing light, until the sufferer at length dared to present his whole case before the Almighty, and through the new revelation of His

countenance in the glories of the universe was admitted to a life of far more intimate knowledge and friendship than in the sunniest days of unclouded happiness (iv. 26 ff.).

The presentation of Ewald's views, thus briefly summarized, involved him in incessant conflict with one side and the other. But now that the

smoke of battle has cleared away, we can see how he has raised the whole subject of Old Testament poetry to a new and ampler plane. The succeeding generation was largely dominated by Ewald; and his work still remains as a powerful inspiration for all who seek to enter the real heart of the subject.

In the Study.

Virginibus Puerisque.

THERE is much latitude allowed in giving the children their portion, whether in Church or School. Margaret Hardy offers stories pure and simple; and highly imaginative are the stories. Here is one of the shortest. The title of the book is *Goblin Gold* (Kingsgate Press; 2s. 6d.).

Johnnie's Gift.

Johnnie was eight years old now, and quite a big boy. Next Sunday he would have to leave the Primary and go into the big schoolroom where the children all brought Bibles and hymn-books and where the lessons were quite different. Johnnie was sorry, because he loved Miss Hudson so much, but she had given him such a dear little Bible with gilt edges, and written his name in it so nicely, that he was looking forward to carrying it on Sundays and reading from it like the other boys; besides, Miss Hudson had promised always to keep a picture lesson-card for him if he would come and fetch it.

Johnnie's last afternoon in the Primary had been such a happy one. They had a most beautiful lesson-story about a little boy who gave his lunch to the Lord Jesus, and though it was only a piece of bread and two fishes, like the sardines Johnnie sometimes had for tea, Jesus was able to feed five thousand people with them because, teacher said, when a little boy or girl gives anything to the Lord Jesus, no one knows what wonderful thing He will do with it. Then Johnnie had to make the loaf of bread and little fishes in plasticine, to help him to remember the story, and after that they learned a new verse to say all together, which was about giving, too, and now Johnnie was going home wondering very much what he could give the Lord Jesus.

He was very thoughtful all through tea, and as soon as ever it was over he went up to his little room and examined his small possessions. There was his knife with one blade gone, and his cricket-bat with the handle tied up with string; he could not offer these to the Lord Jesus. His few books were torn and stained; money he had none; what would a little boy only eight years old be likely to own that the Lord Jesus would accept? Johnnie could think of nothing, and went to bed feeling very sad.

Now that night Johnnie had a wonderful dream. It seemed to him the room grew full of light, and a beautiful being with wings and a white robe came up to Johnnie as he lay in bed, and spoke to him.

'Johnnie,' the angel said, and his voice was as clear as a silver bell and as sweet as the sweetest music, 'the Lord Jesus had sent me to ask you for your gift.' And Johnnie was ashamed and hid his face. 'I have nothing good enough to give Him,' he stammered at last, and the angel smiled. 'But my Master heard you in school this afternoon offer Him something,' the angel went on, and waited, but still Johnnie did not reply.

'What was the new verse you learned,' asked the angel helping him; 'could you say it to me now?' And Johnnie sat up in bed and repeated:

Two little eyes to look to God,
Two little ears to hear His word,
Two little feet to walk in His ways,
One little tongue to sing His praise,
Two little hands to do His will,
One little heart with His love to fill.
Take me, Lord Jesus, may I be,
Ever and only, all for Thee.

'Ah,' said the angel softly, as Johnnie finished, 'that is the gift the Lord Jesus desires. Give him your heart, yourself, your life, all your thoughts

and words and deeds, for the Lord Jesus can have no dearer gift'; and the angel vanished, and Johnnie awoke. His little room was quite dark now, but he remembered his dream, and did as the angel asked him, and the Lord Jesus accepted the gift and made a wonderful use of Johnnie that I must tell you about another day.

Wouldn't it be nice if some other boy and girl were to do like Johnnie, and give Jesus *themselves*, before they went up from the Primary?

Readiness.

'Be ye ready also.'—Mt 24⁴⁴.

When the army is in the field, the commanding officer may come at any time to any part of it, and he expects when he does so to find every one at his post, whatever that may be. The sentinels must be on duty, and watchful and alert for the coming of the enemy. The soldiers must be drilled and disciplined, and their guns must be clean and in working order. Whenever he comes he must find them ready.

At the time of the Boer War in South Africa, when it was necessary to send Lord Roberts out to take command, it is said that he was asked if his health was good enough to bear the strain, since he was an elderly man. He replied, 'Yes, I thought I might be wanted, and I have kept myself fit.' So he was ready when the need arose. But he would not have been able to go if he had allowed himself to get slack and indolent and out of the habit of active exertion.

You know the motto of the Boy Scouts. It is 'Be prepared.' If a Boy Scout sees an accident, and gives 'First Aid,' or saves some one from drowning and restores him by artificial respiration, it is because he had himself been trained in ambulance work and swimming, so that when the need arose he was ready to meet it. When Christ comes He will not come like a general on the day of a public review, when the day has long been fixed, and every man knows he must be at his best. He will come as the general comes when he pays a surprise visit to his men, to see how things go on when he is not expected. Or He will come as a friend comes, without an invitation, to a house where he is familiar and walks in upon the family. He is not expected and no special preparation has been made for him, but he 'takes them as he finds them.'

Once a rumour ran through the little Scots fishing village of Newhaven that Queen Victoria, who was then in Edinburgh, would visit the fisher-folk on a certain day. So they laid aside their work and made their cottages neat and smart. The women donned their holiday costumes, and with bright shining faces awaited the coming of the Queen. But the day passed and she never came. They were sorely disappointed, but they were busy folk and could not afford to wait idle any longer, and next day saw the women hard at work again in their rough serge dresses, with bare heads and arms, washing creels, cleaning fish, and coiling and baiting lines, with grimy fingers. Suddenly there was a clatter of hoofs and a rattle of wheels, and there passed through their midst the little old lady whom we used so to love and honour.¹

This is a great test of readiness. If the sentry is not always on the alert, he may be caught napping when the commander comes. If the mistress of the house is an untidy person, and her house is fit to be seen only when she expects company, the visitor may come when she is not ready for him.

What would Christ wish to find us doing when He came? Just the work He has given us to do, whatever it is. We have all something to do, which has been given us to do, and He would like to find us doing it, and doing it well. It may be very humble work, and very uninteresting, as monotonous as that of the sentry pacing his rounds, but it is ours, and just what we should be found doing, if we were taken by surprise. To be ready for Christ's coming we must be fighting sin. What would the general say to his soldiers if he came and found them resting and enjoying themselves, while the enemy was scaling the walls of the fortress?

That was a wise judge who, when sudden darkness came on, and people thought the end of the world was at hand, said, 'Bring lights, and let us go on with the case. We cannot be better employed, if the end has come, than in doing our duty.' Flighty impatience of common tasks is not watching for the King, as Paul had to teach the Thessalonians, who were 'shaken' in mind by thought of the day of the Lord; but the proper attitude of the watchers is 'that ye study to be quiet, and to do your own business.'

Lastly, we must be getting ready for heaven. If you knew that you were to be sent alone to live in France or Germany, would you not try to learn all you could about the country to which you were going? You would try to learn the language and to find out about the customs, that you might not feel a stranger when you came there. If you are

¹ S. Robertson, *The Rope of Hair*, 47.

to feel happy in heaven you must be learning to live the heavenly life now.

A gentleman in the South, before the war, had a pious slave; and when the master died they told the slave that the master had gone to heaven. The old slave shook his head. 'Ise afraid massa no gone there,' he said. 'But why, Ben?' he was asked. 'Cos, when massa go North, or go a journey to the Springs, he talk about it a long time, and get ready. I never hear him talk about going to heaven; never see him get ready to go there!'

A little girl one day said to her mother, 'Mamma, my Sunday school teacher tells me that this world is only a place in which God lets us live awhile, that we may prepare for a better world. But, mother, I do not see anybody *preparing*. I see you preparing to go into the country, and Aunt Eliza is preparing to come here; but I do not see any one preparing to go there; why don't they try to get ready?'¹

If Heaven be the land we hope to reach,
Is it not time to learn the heavenly speech?

It were so sad, amid the shining band
To roam, lost children, none could understand:

While blessed eyes should learn a sweet despair,
Knowing we never could be happy there.²

Diamonds.

BY THE REV. F. C. HOGGARTH.

I. There is a legend of a palace in the Garden of Eden, built of all kinds of precious stones. Owing to man's sin the palace was destroyed and the angels came to scatter the jewels to the four winds.

In this way men sought to explain the existence of jewels in different parts of the earth.

Their existence, however, is more wonderful and mysterious than any scattering by angels.

A diamond, for instance, is the same chemical substance as a piece of charcoal or the graphite in a lead pencil, and yet it is worth a hundred thousand times as much. No one knows how these jewels gained their hardness and their brilliance. They shine with an inner radiance. The light passes into them and is reflected from inner surfaces. It is then split up into different colours, and there arise the flashings and the lightnings that constitute the jewel's supreme value. Their formation is nature's secret, God's secret. All that we know is that somehow in the deep central fires of the earth, mixed with all kinds of

stones and rocks and molten metals, carbon is changed into diamonds, that crystallize out embedded in tons of stone. It is one of the wonderful works of Him who out of the dust and the slime fashions the lily, and out of the smoke of the city forms a sunset. Nor are His works less wonderful in human affairs, for He is ever bringing good out of Nazareth and resplendent characters out of the fires of affliction and sorrow.

II. But God, even in His gifts, makes demands on human effort. The precious things in life are to be sought diligently and even painfully. Occasionally diamonds have been found on the surface, but, for the most part, in dust and in toil are they won. In the depths of the earth, half-naked negroes, bathed in perspiration, must dig and blast and shovel and wheel.

The work is unpleasant and heavy, injurious to health and full of danger to life and limb.

A great authority says that four million tons of rock have to be crushed for a few bucketfuls of diamonds.

Nor is that the end of man's task, it is only the beginning. When the rough jewels have been sorted from the crushed rock, they have to be cleaned. The dross and dirt is eaten off them by a boiling solution of nitric and sulphuric acid. There are also painful processes of cutting and of polishing before they are ready for the King's crown or a lady's ring. And were we asked in regard to such a finished diamond, 'Who made it?' we could only say, as Ruskin said of the Cathedral at Amiens—'God and man.'

III. Not all jewels, however, come through these processes perfectly. Some are marred in the making.

There are cases where tiny bubbles of gas, filled under enormous pressure, are embedded in the diamond. The effort of this gas to escape causes a strain in the stone, and it is not uncommon for a diamond to explode on reaching the surface. Others have been known to burst in the pockets of miners, or even when held in the warm hand. Valuable stones, says Professor Crookes, have been destroyed in this way.

And even where not destroyed, the value of the stones is enormously lessened by such flaws, which are so minute as to be visible only through a magnifying glass. The tiniest fault can mar the lustre of the brightest jewel.

How much we need to watch and pray, that we

¹ D. L. Moody, *The Way to God—Heaven*, 85.

² F. Langbridge, *Little Tapers*, 28.

may come through the fire and pressure of experience without embodied imperfections, that in Christ we may be found without flaw, in the day when He makes up His jewels.

Cura Curarum.

BY THE REV. A. F. TAYLOR, M.A., ST. CYRUS.

'WE will give ourselves to prayer and to the ministry of the word—and in that order—was the determination of the Apostles. He can have little of the true spirit of a priest who has no longing to bear some part in that ministry of intercession in which he knows that his Great High Priest is ceaselessly engaged. . . . There are those who may be qualified to undertake many parts of the work of a parish, but who will make good the losses incurred by an unprayerful priest? On the other hand, who can measure the gain in all departments of work where the pastor is known and felt to be a man of prayer.'—ROBINSON, *Personal Life of the Clergy*.

'If we look for guidance to the example of our Lord we are struck by the way in which the years and days of His public and social ministry were balanced, so to speak, by spaces of silence and retirement. . . . With all of us it would seem to be essential that we should from time to time withdraw from our work for the sake of our work.'—ROBINSON, *Personal Life of the Clergy*.

'I am profoundly convinced that one of the gravest perils which beset the ministry . . . is a restless scattering of our energies over an amazing multiplicity of interests which leaves no margin of time or of strength for receptive and absorbing communion with God. We are tempted to be always on the run, and to measure our fruitfulness by our pace and by the ground we cover in the course of the week.'—J. H. JOWETT, *The Preacher*, etc.

'I have no confidence whatever in the ministry which calculates its afternoon's work by the number of door bells it has rung, and the number of streets it has covered, and the number of supposed calls that can be registered in the pastoral books. I attach little value to the breathless knocking at the door, the restless, How do you do? and the perspiring departure to another door where a similar hasty errand is effected.

'I attach even less to a series of short, sharp, afternoon gossipings which only skim the surfaces of things and which never come within sight of those stupendous heights and depths that matter everything to immortal souls. . . . I say this kind of ministry, burdensome and tiring as it certainly is, is effeminate work and is a tragic waste of a strong man's time. But here again a clear and well-defined purpose, large, luminous, sacred and sanctifying will be our sure defence against puerilities and against all sinful trifling with time and strength.'—J. H. JOWETT, *The Preacher*, etc.

'The decay of steady visiting by the clergy would mean the decay of Christianity in England.'—MASON'S *Ministry of Conversion*.

'Our interest in a minister is very peculiar. He is to us what no other professional man can be. We want him not to transact our business and to receive a compensation, but to be our friend, our guide, an intimate in our families, to enter our houses in affliction, and to be able to give us light, admonition, and consolation, in suffering, sickness, and the last hours of life.'—W. E. CHANNING.

'No personality can deeply impress more than a certain number of people, and that number is not so great as is often supposed. The man who is willing to enter and willing to stay in some apparently obscure and isolated field, and who preserves his own habits of growth and his highest ideals, will do an intensive work as vital and dynamic as that accomplished in the midst of the totally different conditions which obtain in the modern city. One need only recall the streams of influence which have gone forth into the cities and into the life of the nation from certain humble rural parishes led by men of real greatness to realize the force of this contention. Some of the greatest men in the Christian Church . . . have been country ministers little known and unheralded. Jonathan Edwards exerted a world-wide influence from a small parish. The same was true of Keble. Charles Kingsley spent his whole life at Eversley, "a little patch of moorland," as he himself characterized it, in Southern England, a parish with but seven or eight hundred people, not one of whom, when he began his ministry, could read or write.'—J. R. MOTT, *The Future Leadership of the Church*.

Recent Biblical and Oriental Archaeology.

BY PROFESSOR THE REV. A. H. SAYCE, D.D., LL.D., OXFORD.

‘Weeping for Tammuz.’¹

TAMMUZ is one of the most attractive figures in Babylonian theology; at all events he has been so to myself ever since the days when in my Hibbert Lectures I tried to interest scholars in the old Chaldaean deity. Recent discoveries, more especially among the tablets from Nippur now in the Philadelphia Museum, have thrown abundant and unexpected light upon the earlier history of the god and cleared up many of the problems connected with him. We have now learnt that he occupied a leading place in the religious thought of ancient Babylonia, and that his worship exercised a very important influence upon the religion of that country. The influence extended not only to Judah, where Ezekiel beheld the women who wept for the fate of the god, but through Hellenistic channels has left its mark even upon Christian thought.

Two illuminating books on the subject have appeared in English during the last few months. Professor Zimmern had already published some of the liturgies connected with the worship of Tammuz and drawn attention to their importance in his *Sumerische Kultlieder*; his work has been ably followed up in the two books I have undertaken to review. Dr. Langdon’s volume is intended not only for the Assyriologist and Semitic scholar, but for the general public as well; Dr. Radau’s work is addressed specially to the Assyriologist. The larger part of it consists of facsimile copies of the texts relating to Tammuz preserved in the Museum of Philadelphia, but these are preceded by an introduction which is full of both learning and suggestiveness. Dr. Langdon’s work is more comprehensive, but the learning displayed in it is equally wide and detailed; every side of the question is passed under review, and it gives an account of the Babylonian mother-goddess and her son, or husband, which is as complete as our

present materials allow it to be. It will be found intensely interesting by all classes of readers.

Tammuz, like his mother Innini, was of Sumerian origin. His mother was the earth-goddess, and Tammuz himself the god of vegetation. As vegetation withers and dies, so too did the god, and his death was celebrated by mournful liturgies and wailing women. But vegetation dies only to live again, and Tammuz, therefore, also rose from the dead. His mother had sought him in the netherworld, in the depths of that earth wherein the seed germinates, and her own imprisonment in Hades brought with it the reward of his resurrection. The relation of the god of vegetation to mother-earth, however, admitted of yet another explanation. Tammuz could be not only the son, but the consort also, of his mother, and the goddess who sought him in the world below could thus be bride as well as mother.

In passing to the Semites the worship of Tammuz underwent many changes and modifications. But even in its Sumerian days it had attracted to itself the cults of various deities and assumed different forms in the different states of Babylonia. The earth-goddess and her son had been adored under manifold names, and conceived of in manifold ways. Tammuz was sometimes a shepherd, sometimes an agriculturist, sometimes a fisherman; this latter conception of him must have grown up in Eridu where he was known as ‘Tammuz of the Deep.’ One of the most interesting chapters in Dr. Langdon’s book is that on ‘Ophidian and Oracular Deities,’ where he proves that Tammuz, like his twin-brother Nin-gis-zida, ‘the sovereign of the firmly planted tree,’ was once a serpent-god whose symbol, the serpent twining round the stem of a tree, is found on early monuments. Tammuz and Nin-gis-zida stood on either side of the entrance to the heavenly Paradise, like Boaz and Jachin on either side of the door of Solomon’s temple, wherein they forbade the enemy to enter. The earth-goddess herself was also symbolized by the serpent; the serpent denoted the earth, as the Lydians said, for it was a child of the soil. To this day schoolboys believe that worms are generated by the mud.

¹ *Tammuz and Ishtar*. By S. Langdon. Oxford: Clarendon Press, 1914. *The Babylonian Expedition of the University of Pennsylvania: Sumerian Hymns and Prayers to god Dumu-zi; or, Babylonian Lenten Songs*. By Hugo Radau. Munich, 1913.

In the later days of astral theology Tammuz and his mother were translated to the visible sky and transformed into constellations and stars. Like Dr. Langdon I do not believe that this goes back to an early period: astral theology was the counterpart of astrology and astronomy, and all three grew up together. Whether Tammuz was ever impersonated by a living or dead man is a different matter. Dr. Langdon follows Professor Zimmern in thinking that a remarkable hymn from the temple-service of the city of Isin commemorates certain Semitic (not Sumerian) kings who played the part of Tammuz and died, like the god, 'for the life of their cities.' But I agree with Dr. Radau in believing that the hymn has quite a different meaning, and that it really refers to Istar's visit to Hades, where she wishes to 'rest' with the deceased kings of Isin. I can find no evidence either in Babylonia or in any other part of the Semitic world for Sir J. G. Frazer's theory of a king who takes the place of a god and has to pay the penalty of his divine kingship by being put to death. Kings are indeed put to death among certain savage African tribes when they are considered too old to perform their duties, but the only authenticated case of the sort in the ancient civilized world was that of the priest of Aricia who was not a king, and was just the solitary 'exception which proves the rule.'

It is needless to say that Dr. Langdon and Dr. Radau do not always agree in the inferences they draw from their materials or in their translation of individual words and phrases. The decipherment of the Sumerian language is still young, and that of the Tammuz texts still younger. The astonishing thing is that the two scholars should agree so largely; there can be no better proof of the progress that has been made in Sumerian studies, and of the extent to which the ancient language of Babylonia is now known. Dr. Radau is too much inclined, however, to resolve all the various deities of Sumerian Babylonia into forms of Tammuz and his mother, outdoing in this respect the later theologians of Chaldæa. But there can be no doubt that Sumerian theology at a particular date rested

on a Trinity in which a mother-goddess and her son played the leading part, and I fully agree with him that in this as well as in the Tammuz cult we have one of many 'foregleams' of Christianity. Would Dr. Langdon, however, assent to his assertion that the resurrection of Tammuz is never mentioned in the dialectal texts of southern Sumer?

By a slip of the pen Dr. Langdon himself speaks of 'Central Asia' as the primitive home of the Sumerians. As they carried the vine with them, however, they must have come from Armenia, in accordance with the old tradition which brought the survivors of the Deluge from Ararat to Babylonia. The Babylonian map of the world similarly places Ura-Urdhu at the foot of Mount Nizir, where the ark rested, in northern Kurdistan. I ought to add that *Tammuz and Ishtar* is provided with a very practical Index.

Notes and News.

An important paper has lately been read by Professor Friedrich Delitzsch before the Berlin Academy. The Museum at Berlin has recently acquired some cuneiform tablets from Boghaz-Keui, the ancient Hittite capital in Cappadocia, and among them are fragments containing dictionaries or lists of words in Sumerian, Assyrian, and Hittite. There is usually also a column giving the pronunciation of the ideographs by which the Sumerian words are expressed, so that their pronunciation is at last settled. Still more important is the column in which the Hittite equivalents of the Sumerian and Assyrian words are given, as these will form a starting-point for the interpretation of the Hittite cuneiform texts of which there is a large collection at Constantinople. One result, as Professor Delitzsch points out, is to show that the Hittite language was not Indo-European. Its relations must be sought among the languages of the Caucasus. One of its main characteristics was the extent to which the composition of words was carried.

The Song of Habakkuk.

BY THE REV. H. NORTHCOTE, M.A., BOULOGNE.

PERHAPS the greatest religious difficulty felt by thoughtful and sympathetic people is the pain of the world. They feel it impossible to believe that a God of love, such as the Christian Gospel proclaims, should inflict, or allow to be inflicted, such vast and varied suffering. This prevents some, who are honest with themselves, declaring their faith. They are not sure that they have attained to faith; and they will not make, on the guarantee of others, an unthinking and, as it seems to them, an unfeeling profession of it.

But some at least of these saddened and perplexed souls win their way to, or rather are supernaturally granted, not a detailed solution of this ever-incumbent and distressing problem, but a certainty that it has a solution, a certainty which produces such wonderful effects in the soul that only a very few, endowed with the rarest religious genius, have been able to express them in words.

Such men as these, who have tried to interpret, to unfold the inwardness, of the pain of the world, have had to bring that pain into relation with their conception of God; and according as their principal idea of God was that He was a Judge, or an incensed Sovereign, or a Spirit confined and oppressed by matter, or a Redeemer, they thought of the world's pain as judicial and punitive, or as educative and liberating, or as sacrificial and sacramental. Modern Christianity with the long world-experience behind it, and with its broad panoramic view of creation, is able to combine some of these views of the meaning of pain.

But anyhow, neither ancient nor modern religious thought has been able to detach the huge fact of pain from its connexion with the Will of God; so that it is only by personal faith in God that people ever could find, or ever will be able to find, a true and permanent and comforting answer to this question which haunts them.

Really illuminated souls reach a stage of faith at which they can actually rejoice over the pain of the world, even when they think of it as judicial and punitive, even, that it is to say, when they refer it to the anger of God. God's judgment and God's anger are causes of rejoicing to our true and higher selves. They gladden all creation, so far as it has

a sense of its real meaning and destiny; so that the poets of Scripture call on the floods and the trees, the whole circle of Nature, to clap hands before the God who judges and who inflicts pain, or at any rate allows pain to happen.

Much more, when a soul has attained to a sight of the sacrificial and sacramental side of the world's pain, does it find comfort and even rejoicing at the remembrance and sometimes even at the experience of pain. There are some pains, indeed, so acute, some agonies of mind so all-absorbing, so imperative and exhausting in relation to physical energy, that sufferers cannot take in the spiritual lesson of the pain at the moment, and can understand it only when they have leisure and energy, in this world or in another, to relate the painful experience to other experiences, and so interpret it. But somehow and somewhere and by some psychological process, the human spirit has before now learnt, in majestic outline if not in fullness of detail, the meaning of the pain of the world in relation to the idea of God; and it has been made more and more clear that that meaning is good.

I give two passages in illustration of what I mean. One is from ancient, the other from modern religious literature. I give the modern passage first. It is the simplest and most self-explanatory.

“*Fiat voluntas Tua sicut in celo et in terra*” is the prayer of prayers, which far from asking for a suspension of the laws of the universe, expresses, and by expressing deepens, our whole-hearted assent to the will and ways of God, however inexplicable they may seem from our point of view.

“God comes to us “in vestments spotted with blood,” and with a semblance of injustice and severity, which, if we looked only at appearances, would be intolerable. But when we know that Love is at the centre of all, we know with certainty that whatever shocks us is the creation of our own limited vision, and that when we shall see all, “God will be justified.”¹

The other passage, of similar import, is the

¹ ‘Sul Mistero del Dolore,’ in *Adveniat Regnum Tuum* (Milano, 1912), pp. 424f. This beautiful chapter is based on an anonymously published English book, which I have not seen.

grand, weird Song of Habakkuk. I shall not consider the critical questions raised in connexion with it, but shall try to unfold, and express in a metrical version, its full spiritual message.

The poem has three parts, the first presenting with great power the Theophany as held in early Israelite tradition ; the second giving the religious interpretation of the Theophany ; and the third describing the effect produced in the poet's soul.

The evil which stood in the foreground to the poet's vision, was the oppression inflicted on Israel by either the Assyrian or the Chaldean power,—the data do not allow us to determine with certainty which it was. There is a reference in v.¹³ to a tyrant emperor and probably to his capital. The evil and violence suffered by Israel seem to be symbolized as flooded rivers discharging themselves into a stormy sea. Those who have seen rapid and mighty rivers in flood, as I have seen in New Zealand, will readily understand how a poet could use them as a figure of unchecked pride, violence, and cruelty. Habakkuk, if, as is probable, he was indeed the author, will have thought especially of the great Mesopotamian rivers in this way. But it is needless to add that his spiritual gaze took in, besides the injustice and atrocities of the great military empire, evil in general. He rejoiced in the conviction that evil roused God to anger, and that His anger was backed by a might—presented by the poet under stupendously forceful figures—before which all other powers must bend or be broken.

The Hebrew is very concise, and in some places obscure ; but I venture to hope that both in my expansions of the figures employed, and in my intuitions of the meaning of obscure passages, I have not swerved from the lines of the spiritual message given in this sublime poem.

I now submit my version to the reader.

THE SONG OF HABAKKUK.

2 Mine ears have heard the fame of God's awaking ;
The iron chain of hopeless years is breaking.
Before Thee, Lord, men's hearts to dust are
turning ;
Yet think on mercy when Thy wrath is burning.

3 See how, from Teman or from Sinai,¹
Eloah's glory covers earth and sky.

¹ The storm-theophany arose south of Palestine in the Edomite or the Sinaitic country, and moved northwards. The reasons for this location are not known (Driver on Dt 33²). Perhaps they were atmospheric.

4 His light o'erwhelms the sun, and at His side³
The jagged lightnings glitter far and wide.
A radiant veil conceals the power of God ;
5 Black plague and fiery fever wait His nod.
(The rank of gods themselves had once those
twain,
Who now are servitors in Jahweh's train.)⁴

6 Where for a moment rest His glowing feet,
There melts the solid earth with fervent heat.⁴
Before His glance, what panic terrors seize
The nations lying lapped in godless ease.
The everlasting hills before Him bend
Whose ways have neither starting-point nor end.
7 The camps of Midian and of Cushan quake,
When Jahweh's whirlwind doth their curtains
shake.

8 Is it for vengeance on the raging rivers
and 15 That thus unceasingly the lightning quivers ?
Or doth the sea's prodigious might aspire
To brave in proud rebellion Jahweh's ire ?
Not e'en the billows, in their surging courses,
Hold aught of fear for Heaven's chariot-horses.

9c Now, by the onrush of the waterspout,
and 10 On Paran's slopes fresh furrows are cut out.⁵
The mountain-rocks themselves, the world's sup-
porters,
Tremble beneath the moving mass of waters.
The very deep cries out in his alarm,
And lifts on high a supplicating arm.

11 From their bright thrones, on this tremendous
day,
The moon and sun own Jahweh's mightier
sway ;
Hiding within their palaces, in fear
Of His swift arrows and His flashing spear.⁶
12 This massy world Thou dost in anger thresh,
Much more canst Thou destroy man's feeble
flesh.

13 Strike louder strains for this our triumph-song ;
Lord Jahweh comes to war against the wrong :

9 Salvation's bow at last is bared and stringéd ;
With righteous judgments Jahweh's shafts are
wingéd.⁷

² I adopt this rendering of יְמִינָה.

³ This suggestion is adopted by Gressmann (*Der Ursprung der israel-jüdischen Eschatologie*) from another German scholar.

⁴ Read with Wellhausen יְמִינָה for יְמִינָה.

⁵ I am persuaded, in spite of Davidson's comment, that this is the meaning of v.^{9c}.

⁶ Somewhat similarly Herodotus (ii. 24) believed the sun to be driven out of his course by storms.

⁷ This verse would seem to suit better as lines 3 and 4 of v.¹³. I have accordingly transferred it.

13 Thou art come forth to rescue Thine elect,
The head of Thine Anointed to protect.
But on the tyrant's head Thy mace shall fall,
And that within his own imperial hall.¹
From queenlike cities shall Thy fury tear
The regal robes, and leave them stripped and
bare.²

14 The whirlwind's besom sweeps the prairie-tract ;
The springing lion draws his strength compact ;³
So Belial's sons the helpless poor oppress ;
But Thy sharp spear shall win him sure redress.
The stoutest helms forged by the armourer's art
Are frail as shells before Thy pointed dart.

16 When first mine eyes beheld the fateful day,
The heart within me seemed to melt away ;

¹ Such is the vivid picture concisely given in four words in the Hebrew. The tyrant is probably the King of Assyria.

² For the presentation of imperial cities as queens, cp. Is 47^{5, 7}; and for the figure of stripping, Is 3^{16ff.} and *loc. cit.* The 'foundation' here stands for the city. The stripping is to be complete, even unto the neck. The perfects here are poetic or prophetic, *i.e.* they describe events which are still in the future, as having already occurred (Ewald's *Hebrew Syntax*, p. 3ff.).

³ This figure is implied in the original, which says that the ungodly, with exulting triumph, springs on the poor man and drags him into a secret place, *i.e.* a den or covert, to devour him.

To frame a voice my lips had naught of power ;⁴
Trembling I stood, as some scared fawn might cower.⁵
Yet in my deeper being came to birth
A strength that set at naught the ills of earth ;
Though hosts of sorrows should my life invade,⁶
On that firm faith my soul should still be stayed.

17 What though the berries shrivel on the vine ;
What though the fig-tree's branches fruitless pine ;
The olive's promised fatness prove deceit,
The tender corn-blades wither in the heat ;
Though plague consume the flock within the fold,
The cattle perish on the parched wold :

18 Yet none the less my lighten'd soul shall leap,
and 19 As mountain harts bound up the ranges steep,
From fear to faith, from faith to deathless joy,
Whilst Jah's high praises shall my harp employ.
The finished pattern of the web Time wove
Shall tell in golden letters 'God is Love.'

⁴ The word 'voice' is certainly to be understood of the poet's own. There is no point in making *his* lips tremble at the voice of the storm.

⁵ Lit. 'I trembled where I stood.'

⁶ This line is very obscure. The figure seems to be that of a host pressing forwards, up slopes or hills, to the attack. I am not Hebraist enough to suggest emendations with any confidence, and would here merely ask better scholars whether the line should not read something like this :

בְּאַלְמָנָה אָמַן יְמִינָה

'As when the people, *i.e.* the armed men, go up, so shall grief, pain (something of that kind) swarm in troops upon me.'

Contributions and Comments.

Lewisian and Curetonian Versions of the Gospels.

IN our last article we tried to state that in Matthew's Gospel there are philological features which seem to suggest that the Lewisian text might have been written in Syria. In order to reach safely our final conclusion we will compare, in this study, the quotations from the Old Testament with this same Version and with the Curetonian. We will resort, if necessary, to the Hebrew text, and we will take as example for illustration only Matthew's narration as being nearer to the Aramaic thought than the three others.

By the evidence of history we know that, in the middle of the second century of our era, a strong Christian community was firmly settled in the capital of Osrhoene; and since, so far as geographical and historical science may insinuate to-

day, the only language which could have been spoken, at that period, in Edessa, was the Syriac, and since the members of this new community were very likely imbued with the Judæo-Christian spirit, being most of them of Israelite extraction, it is possible to admit that several books of the Old Testament were already translated for the use of daily worship.

It would then be worth while to know whether, in Biblical quotations, the Lewisian text is in accordance with the Old Testament Pshitta. In other words, if the author of the Lewisian Version has written after the translation of the Old Testament Pshitta, it is perhaps probable that he would have used the same words as those already established in a previous sacred text; if, on the contrary, the words are quite different in both texts, it is, likewise, probable that the Lewisian Gospel of Matthew preceded the translation of the Old

Testament, at least for the books from which the quotation is drawn.

1²³. *Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel.* The Curetonian text is in harmony with the Pshitta, and has: 'His name will be called.' The Lewisian is as follows: 'They shall call his name.' The Hebrew is: 'She shall call his name.'

2¹⁸. *Rachel weeping for her children; and she would not be comforted, because they are not.* The words 'they are not' are similar in the Curetonian and in the Pshitta, but not in the Lewisian, which supersedes them by a pronoun having the same sense.

4¹⁶. *The people which sat in darkness, saw a great light, and to them which sat in the region and shadow of death, to them did light spring up.* The Curetonian and the Pshitta have the same words for *saw a great light*, the wording of the Lewisian is different, and, curiously enough, this last Version omits even the word 'great,' which is clearly expressed in Hebrew. Moreover, in the Hebrew sentence 'the land of deep darkness' (Is 9²), the word 'land' is replaced in the Lewisian text by a substantive resembling that of the Arabic language and meaning, 'sadness, sorrowful sighing.'

8¹⁷. *Himself took our infirmities and bare our diseases.* The word used in this sentence for 'infirmities' is identical in the Curetonian and Pshitta, but quite different in the Lewisian.

15⁴. *Honour thy father and thy mother, and he that speaketh evil of father or mother, let him die the death.* The Curetonian has according to the Pshitta: 'let him be killed.' The Lewisian has with the Hebrew: 'let him die the death.'

27³⁵. *And when they had crucified him, they parted his garments amongst them, casting lots.* The Curetonian text is missing here; we cannot, then, have an idea of its wording. In the Lewisian, the words used to express 'garments' and 'casting lots' are different from those used in the Old Testament Pshitta.

In carefully examining these quotations, the reader will notice that the Lewisian text deviates, sometimes in a very striking manner, from the wording used in the Old Testament Pshitta, and that when its ordinary omissions are not too accentuated, it often gives us a direct translation of the Hebrew text more than a mere reproduction of a previous Syriac text already in existence. On

the other hand, the Curetonian Version seems to be, roughly speaking, under the influence, or at least more in harmony with, the Old Testament Syriac.

In some other cases, especially when the Evangelist is giving the general sense of the sentence used in the Old Testament, rather than quoting textually, the text of all our Versions is naturally different; *sint in exemplum*:

15^{8.9}. *This people honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrine the precepts of men.* Referring to Isaiah (19¹³) we find that the quotation is somewhat free, the original lacking even the phrase, 'but in vain do they worship me.'

In the case of these free quotations, there is very often a perfect agreement between the Lewisian and the Curetonian Versions; for instance, in the following verses, the phraseology of both texts is identical:

2⁶. *And thou, Bethlehem, land of Judah, art in no wise least among the princes of Judah, for out of thee shall come forth a governor, which shall be shepherd of my people Israel.*

10³⁵. *For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.*

Sometimes, even the text of the Pshitta of the New Testament does not suit *verbatim* the Old Testament, but if, as we think with many critics, this Version is only a revision of the *Evangelion Da-Mepharreshé* undertaken in the latter half of the fourth century, to make it conform more to the Greek text, these discrepancies of wording must not astonish us too much. When the Christian writer was facing two texts, the Prophetic and the Evangelical, his choice was naturally and very justly inclined to stand closer to the Evangelist than to the prophet.

Can this short review demonstrate that the Lewisian text has, generally speaking, preceded even the translation, into Syriac, of the Old Testament? If the answer be affirmative, an important clue to the fixing of a probable date for its composition has been found. In our next article, we shall attempt to make this hypothesis more plausible by some other topics inspired chiefly from its intimate linguistic constitution.

A. MINGANA.

Woodbrooke, Birmingham.

'With Jesus' in *Acts* iv. 13.

DOES not a strict regard for the imperfect tense of the substantive verb suggest the most natural interpretation of the last clause of *Ac* 4¹³? The apostles were asked 'by what power, or in what name,' they had healed the lame man; and they answered that it was 'in the name of Jesus Christ of Nazareth,' etc. Whereupon, as they were 'unlearned and ignorant men'—a feature which, in the Judean mind, distinguished their Master (*Jn* 7¹⁵)—it was at once concluded that 'THEY WERE WITH JESUS,' *i.e.* were of the Jesus company.

There is, in the circumstances, no need to assume a pluperfect sense of the verb, as in the A.V. and R.V., for the context gains nothing from the thought of a past companionship with the Lord. True, we may express such companionship by the use of *σὺν* with dative, as in *Lk* 8⁸⁸ and 22⁵⁶; but equally, by the same preposition, we may express a spiritual association, a sympathy of experience, as in *Ro* 6⁸ 8⁸² (cp. 2 *Co* 4¹⁴)—'died with Christ,' etc. At the same time, we should not overlook the 'with' of consenting judgment, or party connexion, as found in *Ac* 14⁴: 'These were with (*ησαν σὺν*) the Jews, and those with (*σὺν*) the apostles.' That is, they AGREED WITH them; they acquiesced in their respective opinions and contentions (cp. *Ac* 19³⁸).

I suggest that this latter sense gives us the meaning of *Ac* 4¹³. The apostles were recognized then and there, as being WITH JESUS, *i.e.* of the Jesus party. There is no need to render 'they had been'; there is more of actuality in 'THEY WERE.' In like manner, we to-day are reported to agree in the judgments and practices of others—to be 'WITH THEM.'

To the Sanhedrin it was immaterial whether the apostles 'had been' with Jesus; it was enough for them that the men WERE WITH HIM. Thus the phrase in question assumes a larger significance, and is properly available for present service in the description of those who speak and act as the apostles did—they are 'WITH JESUS.'

JAMES W. THIRLE.

Stratford, E.

Did Moses write the Pentateuch in Babylonian Cuneiform?

PROFESSOR EDOUARD NAVILLE, in his recent book *The Archaeology of the Old Testament*, with the sub-

title, *Was the Old Testament written in Hebrew?* maintains that Moses wrote the Pentateuch in the Babylonian idiom and in the cuneiform characters.

The argument whereby Professor Naville develops and supports this hypothesis may be summarized as follows:—

1. Moses knew the Babylonian idiom and the cuneiform characters, because he was 'instructed in all the wisdom of the Egyptians,' and this wisdom included, as the Tell el-Amarna tablets prove, a knowledge of this idiom and these characters.
2. The characters and the language Moses used in writing the Ten Commandments on the second 'two tables' was 'called God's writing,' for the original tables are said to have been written 'with the finger of God.' This sacred writing cannot have been hieroglyphics.
3. Supposing that the 'common characters' such as are spoken of in *Is* 8¹ had been invented in the time of Moses, he would not have used them for the writing of the divine words. 'He would not use *hereth enosh*, nor the common characters, admitting even that they were invented in his time, which is far from being established. They would never have been called the work of God' (p. 20).
4. It is most probable that he employed the Babylonian idiom and the cuneiform characters, for 'It is quite possible that Moses knew who Hammurabi was, and that this king was for him a legislator above all others. When he had to write laws himself, laws which God had dictated to him, as Marduk was said to have done for the Babylonian ruler, Moses must naturally have been inclined to adopt the language and the writing in which the great lawgiver of his country had proclaimed and written his code. It was the most appropriate language for laws and also for expressing divine words' (pp. 21, 22).
5. What we now know of the extent to which cuneiform writing was employed in the time of Moses makes it probable that he employed it; for, 'the more attentively we consider the circumstances in which Moses lived, the nation to which he belonged, and the traditions which he followed, the clearer it appears that he could not have written anything but Babylon-cuneiform' (p. 22).

Now, we ask ourselves, How does this hypothesis agree with the historical statements which we find in the Pentateuch?

In what follows we argue solely from the standpoint of Professor Naville, that Moses was the

author of the Pentateuch. We do not maintain that Moses did not write Babylonian cuneiform, but only that if he wrote the Pentateuch it is improbable that he employed this idiom and character.

1. Moses knew of a writing which might have been employed by him which was not cuneiform. This script was one which could be *wiped* out. 'Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written' (Ex 32³²).

2. He enjoins that the words of the 'oath of cursing' be written in such a script. 'And the priest shall write these curses in a book, and he shall blot them out in the water of bitterness . . .' (Nu 5²³).

3. The command given in Dt 27^{2,3} to cover the great stones with a coating of lime or gypsum and then write on them 'all the words of this law,' evidently points to a writing that was not cuneiform; and the fact that the people are commanded to write 'all the words of this law' in a script other than cuneiform shows that Moses had no such feeling as Professor Naville attributes to him about the unsuitability for the record of the divine words of characters other than those employed by Hammurabi.

4. In Nu 17² we read, 'Speak unto the children of Israel and take of them rods, one for each fathers' house . . . write thou every man's name upon his rod.' Evidently Moses not merely knew of some other mode of writing, but, on occasion, employed it. It is scarcely possible to believe that for a temporary purpose he went to the trouble of imitating on the rods the cuneiform characters; nor is it likely that he would employ on these rods, which were to be laid before the Lord, the hieroglyphic characters. They would, as Professor Naville says, be a violation of the second commandment.

5. The command to the people to write 'these words which I command thee this day,' 'upon the

door posts of thy house, and upon thy gates' (Dt 6⁹), compels the inference that the people knew of some form of writing other than cuneiform, and were not so unlettered as Professor Naville would have us believe.

6. The words of the law were to be learned by the people and taught to their children. We cannot imagine Moses summoning the people to learn commandments in a foreign idiom which to them must have been unintelligible. The words as written cannot, therefore, have been in Babylonian. This fact is brought out also by the additional statement that Moses 'took the book of the covenant, and read in the audience of the people; and they said, All that the LORD hath spoken will we do, and be obedient' (Ex 24⁷). The book of the covenant was evidently written in their own language, so that they understood it when it was read to them.

Another passage which leads to the same conclusion is Dt 31²², 'So Moses wrote this song the same day, and taught it to the children of Israel.' And again in v.³⁰ we read, 'And Moses spake in the ears of all the assembly of Israel the words of this song, until they were finished.'

The conclusion we come to, therefore, is that if Moses wrote the Pentateuch he wrote in the language of the people, which was certainly not Babylonian; and we cannot believe that when he knew of a script which was not cuneiform, and sometimes employed it, he deliberately passed it by, seeing that he had no feeling that it was not suitable for the record of the 'divine words.'

In conclusion, we must again add that this statement of the case is made from the standpoint of Professor Naville, that Moses is the author of the Pentateuch. It appears to us to be quite possible that Moses did write in Babylonian cuneiform, and that much that we have in the Pentateuch may be based on traditions arising from his writings.

W. R. W. GARDNER.

Zeitoun, Egypt.

Entre Nous.

Prayers for Children, for Boys or Girls, for Young Men or Women.

Three books are offered for the three best prayers for children, three books for the three best prayers for boys or girls, and three books for the three best prayers for young men or women. The prayers may be original or quoted. Any volume may be chosen out of the *Great Texts of the Bible* series, or out of the series entitled *The Greater*

Men and Women of the Bible, or any of the following volumes—Clark Murray's *Christian Ethics*; Farnell's *Greece and Babylon*; Oswald Dykes's *Divine Worker*; Emmet's *Eschatological Question*; Forrest's *The Christ of History*. The prayers must be received by the Editor of THE EXPOSITORY TIMES before the end of August. If the prayers are not original, their source must be given exactly.

Norman Gale.

Messrs. Macmillan have published *Collected Poems*, by Norman Gale (6s. net). It is a fine generous volume, and generous are the thoughts it contains. And it is all instinct with adoration. There is no thought that is untouched by Christ, though no one can call the poems sacred. This is one of the most openly devotional, and it is, like the rest, very poetical.

LEAVING ALL.

It is not well that I should move
For ever in Life's easy street.
How should my feet not bleed for Love?
Love's bled for me. And Love is sweet.

I follow though the brambles tear,
And though the mountain track is rough.
How should I moan a cross to bear?
Christ went this way. It is enough.

Augustus H. Cook.

Dr. A. H. Cook is a great surgeon and a minor poet. He is a poet, though he has written but little and modestly. In *Eve Repentant* (Bell; 2s. 6d. net) he is strongest when inspired by home and friendship. This is one of the shortest poems in the book and quite characteristic.

FRIENDSHIP.

'Tis Christmas eve, and softly falls the cadence
Of silvery chimes where'er the traveller roams,
And that warm glow transfigures with its radiance
Bright faces in a thousand English homes.

These are not Magi, wrapt in adoration,
Who bow before the glory of the flame,
But lovers yet, who seal their consecration,
Still, heart to heart, eternally the same!

Katharine A. Eadsdale.

The verse in Katharine A. Eadsdale's *Lux Juventutis* (Constable; 3s. 6d. net) is mostly engaged in the service of love—human love, passionate and headlong.

The passion of night is on me, O my love,
The hot still night, that burns into my heart,
As that undying bark in fire once set
First ashen, glows now red, now violet,
Nor dies, nor scatters in dead dust apart,
So is my soul, lit from thy soul, O Love,
Burning, without or flicker or any start,
Unburned, though loving long and loving yet.

O fire of love, O strong, O burning flame,
Only when thou art gone are ashes grey,
Only the living know thy living name,
Only for them quickens dead night to day.
Love unto all in all the love-past came—
If life as love be mortal, who shall say?

The Great Text Commentary.

The best illustration this month has been found by the Rev. W. McLean, Auckland, New Zealand.

Illustrations of the Great Text for September must be received by the 20th of August. The text is Gn 13¹¹.

The Great Text for October is Lk 17³²—‘Remember Lot's wife.’ A copy of Walker's *Christ the Creative Ideal*, or of Sayce's *Religion of Ancient Egypt*, or of Allen and Grensted's *Introduction to the Books of the New Testament*, will be given for the best illustration sent.

The Great Text for November is Ro 5²⁰—‘And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly.’ A copy of Cohu's *Vital Problems of Religion*, or of Walker's *Gospel of Reconciliation*, or of any two volumes of the ‘Short Course’ series, will be given for the best illustration sent.

The Great Text for December is Ps 51⁴—

‘Against thee, thee only, have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.’

A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or Cohu's *Vital Problems of Religion*, will be given for the best illustration sent.

The Great Text for January is Phil 4¹⁹—‘And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.’ A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or of Murray's *Jesus and His Parables*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.